he LUTHERAN

NEW BIBLE TRANSLATION

Bible Society officials scan recent English publication

Vol. 43, No. 25

MARCH 22, 1961

MISSION ACCOMPLISHED

I GLANCED at the return address on the small package and guessed at once its contents. This, I thought to myself, is my Bible.

As I opened the package I thought again of that visit to the hospital. The young woman from a distant city was about to have a serious operation in our local hospital and her parents called to ask me if I would visit her. Toward the end of the visit I opened my well-worn Bible, read a psalm and offered a prayer.

"DID YOU bring along your own Bible?" I inquired. In the confusion and hurry she had come without one. Knowing how badly she would need the rod and staff of the Word I parted with my own copy.

Then at last, after a successful operation and a good recovery, she was discharged and returned to her home. Her family sisted her in packing and, probably think this was her Bible, put it in her bag. L her parents called to apologize and to me she was returning it.

Now I HAD the package unwrapped there was my Bible—and a letter. "I c thank you enough," she wrote, "for lend me your Bible during my stay in the h pital. As I read God's promises I recei new courage and strength."

You've done your part, I told the li book as I returned it to its place on shelf. As I did so I couldn't help but th of what God himself said: "My word . . that goes forth from my mouth . . . sh not return to me empty."

—ROBERT H. THURA

The LUTHERAN *News Magazine of the United Lutheran Church in America*

G. Elson Ruff, Editor. Albert P. Stauderman, Associate Editor. Edmund W. Jones, Art Direc Robert E. Huldschiner, Hilda Yost, Sigurd B. Hagen, Assistant Editors

COMMITTEE ON CHURCH PAPERS: Rev. Paul E. Valentiner, chairman; Rev. Willard D. Allbeck, Ph.D., D Edmund C. Arnold, William E. Keister, W. Emerson Reck, LL.D., Rev. Charles T. Sardeson, Rev. Jos Sittler, Jr., D.D., R. Marshall Stross, Rev. Theodore G. Tappert, D.D., Litt.D.

PUBLISHED WEEKLY by the United Lutheran Publication House, 2900 Queen Lane, Philadelphia 29, Pennsylv H. Torrey Walker, Business Manager. William H. Keyser, Advertising Manager. Joseph E. Knapp, Circulation Manager.

CHANGE OF ADDRESS AND RENEWAL ORDERS

are to be sent to Circulation Department, **The LUTHERAN**, 2900 Queen Lane, Philadelphia 29, Pa. Please allow four to six weeks for changes to become effective. To insure accuracy on changes of address, please include present address sticker together with your new address.

Subscription Price, $3.50 a Year. Copyright, 1961 by The Board of Publication of The United Lutheran Chu in America. Printed in U.S.A. Second Class Postage Paid at Philadelphia, Pa.

The LUTHERAN

ıe New English Bible Review
By John Reumann 11

Selections from the New Testament - 13

ive Women a Break
By Anne Jordheim 22

y Brother Is Lost
By Folomo 25

›ungtown Is for ›ople Over 50
By Merle G. Franke 26

ıurch in the News - 4

ashington - - - - 5

ore Plans for LCA - 35

ews in the Churches:
rida - - - - - - - 38
ıois - - - - - - - 41
liana - - - - - - - 42
chigan - - - - - - 40
Y.: Albany - - - - - 43
rth Carolina - - - - 37
cific - - - - - - - 44
: Allegheny - - - - 46
: Pittsburgh - - - - 47

ve Make a Family - 29
orship Notebook - 31
rsonal Problem Clinic 33
tters to the Editor - 36
Conclusion - - - 50

rch 22, 1961

THIS WEEK . . .

● WE PRINT 140 verses of the New English Bible this week (*pages 13-18*) which are likely to stir most of us to hurry to a book store for the volume which went on sale March 14. Reading any new Bible translation is exciting, and especially this one, made by some of the best British scholars and writers.

We took full advantage of the permission granted by the copyright owners, the Cambridge and Oxford University Presses, to reprint up to 3,000 words, and tried to give a good sampling from a variety of the books of the New Testament. (© The Delegates of the Oxford University Press and the Syndics of the Cambridge University Press.)

● HOW GOOD is the new translation? Prof. John Reumann of the Philadelphia Seminary, who spent a year at Cambridge as it was being completed, says it "does very greatly succeed in what it sets out to do" (*page 11*).

● MOTHERS GET TIRED, sometimes, but usually they have to forget about it and go ahead with household chores. An experiment has been made in Germany, though, which may appeal to women everywhere—rest homes where mothers get a vacation. Anne Jordheim, who lived in Germany in her youth, tells about them (*p. 22*). She is now a pastor's wife in Wisconsin.

● THERE WON'T be anyone under 50 in the unusual congregation being organized in Arizona (*page 26*). And choir practice can be held at 10 A.M.

● COVER PICTURE. First copy of *New English Bible* is presented to American Bible Society secretaries by Ronald Mansbridge (*center*) of Britain's Cambridge University.

THE CHURCH IN THE NEWS

Parochial school loans sought

Church and political leaders began choosing up sides this month as Roman Catholic prelates pressed their demand for federal aid to parochial schools.

Roman Catholics were on both sides of the fence. President John F. Kennedy warned a news conference that church-state squabbles could kill the entire educational-aid program. He hinted he would veto any measure that included direct aid to church-operated schools.

Loans to parochial schools would "in my opinion—at least in my judgment—be unconstitutional," the President declared. "I am extremely sympathetic to those families who are paying their taxes for public education and also sustaining their children in non-public schools. But I have made my position very clear." He added that there was "room for debate" on the loan program, however.

House majority leader John W. McCormack (D.-Mass.) took direct issue with the President, proposing that construction loans for parochial schools be added to the administration's $2,298,000,000 program. The President asked that the loan program be kept separate. The proposal for loans should "not be made an issue now in such a way that we end up the year, again, with no aid to secondary schools," he pleaded.

Prelates press demands

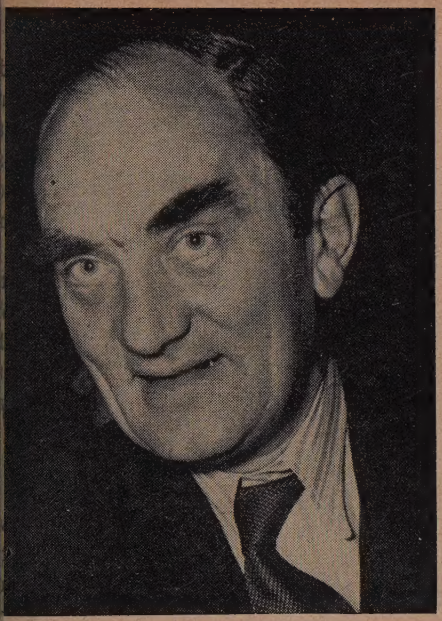
Roman Catholic leaders had issued a statement demanding that "Roman Catholic school children should be given the right to participate" in any Federal aid program. They said they would oppose any legislation which excluded parochial schools. Archbishop Karl J. Alter of Cincinnati, chairman of the administrative board of the National Catholic Welfare Conference, had asserted that "strictly within the framework of the Constitution long-term, low-interest loans to private institutions could be part of the Federal aid program."

In Minnesota, Archbishop William O. Brady of St. Paul suggested that it was time for "another Boston Tea Party." He said the Kennedy program was "discriminatory" and "self-contradictory." The archbishop said, "Everybody pays. Everybody should benefit. But the sad fact is that people who support private schools (and especially Catholics) have long been abashed enough to let the local gentry walk all over them and make them pay for what they cannot enjoy. It would seem to be time for another Tea Party."

Opinions are varied

Protestant legal experts had differing opinions. Prof. Arthur Sutherland of Harvard Law School, from which the President was graduated, said there was "no clear constitutional reason" to prohibit parochial schools from getting federal aid, since it did not constitute an establishment of religion or prevent the free exercise of it. Dr. Sutherland is an Episcopalian.

Across the Charles River, Prof. Elbert R. Beisal of Boston University Law School said the government might aid private schools with safety and health measures "like sending a fire engine



DR. KURT SCHARF
New head of EKID Council

burning church" or posting a police-
an outside a school to protect the chil-
ren, but that it could not properly give
iem direct financial aid. Dr. Beisal
a Unitarian.

Protestant spokesmen generally praised
resident Kennedy's stand and said they
ould oppose any effort to give tax sup-
ort to schools that taught religion. Dr.
. Emanuel Carlson of the Baptist Joint
ommittee on Public Affairs said his
roup would not oppose "bona fide loans
religious institutions." He added that
ie Roman Catholic pressure was for
ederal aid to parochial schools, not
ist the loans which they suggest as a
rst step toward this goal."

imid Protestants warned

Protestants cannot afford to be ignorant
r timid while fighting to maintain sepa-
ation of church and state, Dr. Forrest
. Knapp warned in Boston. Dr. Knapp is executive secretary of the Massachusetts Council of Churches.

"Constant efforts are being made to weaken the church-state separation principle by getting tax support for church-related schools and hospitals," Dr. Knapp said. "When trustees of an overcrowded hospital see a chance to obtain government funds for expansion, they may not find it hard to convince themselves that they would not violate an important principle by accepting the aid."

Dr. Knapp called church-state separation "a cherished principle in American life . . . on which we must stand firm even when it is difficult to do so."

Asks spiritual courage

Intellectual difficulties are most likely to destroy a man's faith in this age of science, Dr. Kurt Scharf declared in his first sermon in the East Berlin Marienkirche after having been named chairman of the council of the Evangelical Church in Germany. Dr. Scharf succeeded Bishop Otto Dibelius of Berlin.

Young people are educated to have faith in science and are even told by the Communists that the flight of the satellite toward Venus proves that the heavens no longer are reserved for God, Dr. Scharf declared. Under such circumstances it takes courageous faith to overcome intellectual limits and to break through social barriers. Faith requires "not only intellectual courage, but a decision on which one will stake his whole existence," Dr. Scharf declared.

Dr. Scharf, 59, had been a leader in the confessional church during the Hitler years. Since 1945 he has been an official in the Berlin-Brandenburg Church, which includes Lutheran and Reformed members. He has been regarded as probable choice for bishop of Berlin when Dr. Dibelius, who is 80, retires later this year.

Bible anniversary marked

Observance of the 350th anniversary of the publication of the King James Version of the Bible was urged by Dr. Robert T. Taylor, secretary of the American Bible Society. Since 1611 the King James translation "has been read and cherished by English-speaking peoples everywhere and it continues to mold the life, culture, moral standards and religion of the world," he declared. The anniversary is an "opportunity for people to study and appreciate the Bible—any translation, any version—that means the most to them."

The anniversary was marked in England by the publication of the New Testament of the "New English Bible" on March 14. (*Excerpts appear on pages 13-18.*) Translated into current English by biblical scholars representing eleven major denominational groups in the British Isles, the new version is expected to find wide acceptance. The Old Testament translation will appear in 1967.

U.S. Roman Catholics had a new translation of parts of the Old Testament this month. Issued by the Catholic Biblical Association was the third volume in a five-volume series that will include the entire Bible. The new volume includes four major and twelve minor prophets, with Lamentations and Daniel. It is based on original Greek and Hebrew sources.

Lent called too long

The Lenten season should be shortened, an Episcopal clergyman in Seattle proposed. Personal piety isn't strong enough today to last through a six-week period, said the Rev. John C. Leffler, dean of St. Mark's Cathedral. He called for a "more meaningful Lent" through a shortened, concentrated period of devotions and denial of pleasures.

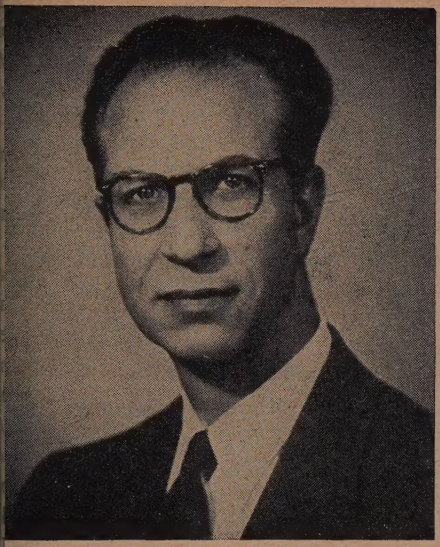
A two-week Lenten season with dail intensive Bible study or some other spi itual exercise was advocated by M Leffler. This would have a value "neve attained by the once-a-week events c the Lenten season sandwiched in betwee the normal social events of an age whic thinks little and cares less for religion claim on time and attention."

Reaction was mixed. The Rev. Richar Williams, an Episcopal priest, agreed tha Lent "drags its meaning." The Rev Everett Jensen of Gethsemane Luthera Church said the proposal was "interes ing" and agreed that Lent should be mad more meaningful. Pastor Jensen adde that he was "not enthusiastic" about con centrating the observance into two weeks The Rev. Elwood Graves of Beacon Hi Presbyterian Church agreed "we are i a rut with Lent" but he added, "I don think we can cure Lent by relenting." Other clergymen said the dean was "wa off base" and accused him of "givin in to the world."

Finds no "Christian" lawyers

Lawyers can be ethical but "there i no such thing as a Christian lawyer," Dr. Joseph Sittler of the University o Chicago's Divinity School told a recen conference on Christianity and Law. Th conference, attended by 44 persons, mos of them lawyers, was sponsored by th United Lutheran Church's Board o Social Missions.

"The word Christian can be use properly as an adjective in only tw ways," Dr. Sittler asserted, "a Christia man and a Christian church." Th speaker added that Christianity and law could be connected by an "ethical bridge" but that the interior qualities of each could not be interchanged. "No theory of law can be identified with the Gospel," he said.



DR. JOSEPH SITTLER
Ethics is not Christianity

Natural law articulated

"Roman Catholic thinkers are much ıore concerned and active than Prot-ıstants in their effort to articulate a ıeory of law," Dr. Sittler declared. Ihey have behind them the enormous ıomentum of traditional natural law ɔctrine; and this is today being given ɔrceful and eloquent expression."

Dr. Robert Mathews, law professor at hio State University, contended that it as impossible to distinguish between the gal actions of a Christian who practices w and a non-Christian lawyer who is hical.

The conference was one of a series of ıith and Life institutes planned by the ɔard of Social Missions.

n is no accident

All sin is essentially intentional, Dr. 'illiam E. Hulme of Wartburg Semi-ıry, Dubuque, Iowa, told a commission The American Lutheran Church in inneapolis. He warned against efforts of modern social scientists to "explain away" human behavior by tracing its "extenuating circumstances."

Sin is "egoism" or demonic rebellion against God, Dr. Hulme asserted. Failure to admit this results in a distorted view of the self, he said. "Psychological problems have a spiritual dimension. Attempts to separate psychological and religious problems are simply the division of life into the categories of religious and secular. Such separation leads to a superficial view of sin."

The Commission on Research and Social Action which Dr. Hulme addressed decided to begin its work in seven areas of social significance—family life, old age problems, mobility, highway safety, use of leisure time, controls over the use of alcohol, and race relations. Resource panels will study methods by which the recently organized church may best deal with problems within these areas.

Missions get German planes

A plane donated by the president of the West German Federal Republic will soon be flying on Lutheran mission errands over the wilds of New Guinea. President Heinrich Luebke gave the aircraft to the *Brot fuer die Welt* movement, the German counterpart of Lutheran World Action. He also gave a plane to Roman Catholic missions.

The 75-year-old New Guinea field is administered by German, Australian and American Lutherans under Lutheran World Federation auspices. The unified mission enterprise includes a 208,000-member church. The plane will be used to keep in touch with inland stations, especially where there are no motor roads, mission officials said.

The 19-foot, six-passenger motorboat which President Eisenhower had planned to give to Soviet Premier Khrushchev

before cancelling his trip to Moscow last May will now be used in Christian mission work in Ethiopia. The boat was returned to its U.S. makers after sitting for several months on the U.S. embassy lawn in Moscow. A Wisconsin Presbyterian congregation purchased it for use in the United Presbyterian Church's mission work along the Gila River in western Ethiopia.

Education leads to worship

The more highly educated a person is, the more likely it is that he will be a churchgoer. This conclusion was reached by Oxford University's student paper *Isis* after a survey of church attendance habits.

On the campus, 28 per cent of the students said they went to church at least once a week, while another 22 per cent claimed to attend at least once a month. Surveys of the off-campus community had showed that only 16 per cent of the people attended church each week.

This means that members of the university, who are drawn from every social class and selected solely on the basis of high intelligence, go to church more regularly than the people of Britain as a whole, the campus weekly concluded.

Campaign aided understanding

Religion swayed few votes in last year's U.S. Presidential campaign, Charles P. Taft told a Minnesota conference. Mr. Taft is chairman of the Fair Campaign Practices Committee.

"A comparison with previous elections shows that the Protestant and Roman Catholic vote varied only about one per cent from the normal party preference, but the Jewish and Negro vote switched four to five per cent," Mr. Taft said. He felt that the net result of the campaign which led to the first election of a Roman Catholic as President was "pro ress in relations between Protestants a Roman Catholics."

"Ike and Nixon got off the track saying that religion was not an issue Mr. Taft said. He added that "sme attacks" against the candidates clear backfired. "The Jewish vote in Ne York was wobbly, but swung to Kenne at the end, probably because of the atta on another minority," he said.

Unite to fight divorce

Protestant, Roman Catholic and Je ish clergy and lay leaders in Sacramen County, California, have joined forc to stem the tide of divorces. Number divorce actions in the county in rece years has exceeded annually the numb of marriage license applications.

The interfaith group asked county o ficials to set up at once a Court of Co ciliation within the county's judici structure. The group cited the successf operation of such a court in Los Angel County, where reconciliations had be achieved in nearly half of the 3,661 cas of divorce-bound couples it handl during 1959. Court records showed th three out of every four couples "reco ciled" were still together one year aft their marital difficulties.

Members of the interfaith committ include a Roman Catholic bishop, a Episcopal bishop, the president of t Sacramento Ministerial Association, t president of the Sacramento Council Churches, and a local rabbi. Chairma is Leo M. Fitzwilliam, president of t county bar association.

Augustana groups okay merger

Approval by its 13 conferences w required by the Augustana Luther Church as a step toward final acceptan of merger into the Lutheran Church

GAITERS were in style as three op leaders of Church of England net at Lambeth Palace. Dr. Arthur Michael Ramsey (left), Archbishop of York since 1956, succeeding Dr. Geoffrey Francis Fisher (center) as Archbishop of Canterbury and head of the Church of England. Dr. Frederick Donald Coggan (right) will become the Archbishop of York.

America. The proposed 1962 union would include the Suomi, American Evangelical and United Lutheran churches in the 3.2 million member body.

The merger agreement would come before the Augustana convention at Seattle in June after it had been approved by such number of conferences as have in combination a confirmed membership of not less than two-thirds (270,918) of the total confirmed membership (406,374) of the Augustana Lutheran Church."

This month the first two conferences to meet in 1961 gave one-sided approval to the merger plan. The Nebraska Conference approved it 71-10 and the Texas Conference accepted it unanimously. The other eleven conferences will meet and vote next month. After conferences have approved, a ratifying vote will be taken at the June convention.

And so forth

Churches are "strangely silent" on major moral and social issues, Rep. Edith Green of Oregon told a Baptist convocation. The church should play a more active part in politics, she urged.

For his efforts in German church reconstruction, material aid and refugee work, the West German government has decorated Dr. Paul C. Empie, executive director of the National Lutheran Council, with its Commander's Cross.

A gift from S. I. Newhouse, prominent publisher, will enable Syracuse University to make three annual grants of $2,700 each to graduate students in the field of "religious journalism," Dr. Wesley C. Clark announced.

Southern Baptists gained 246,315 members during 1960 to bring total membership to 9,731,591. Affiliated with the convention are 32,251 local congregations in all 50 states and the District of Columbia.

Merger is planned by the Lutheran churches of Hamburg, Luebeck and Schleswig-Holstein in northern Germany. Overlapping of the three relatively small church bodies is a "theological and administrative nuisance," church leaders said. The merged group will have about 3,500,000 members.

WASHINGTON

By ROBERT VAN DEUSEN

WHAT PRICE FREE PRESS?

THERE IS a vigorous argument between government administrators and newsmen as to the need for secrecy in regard to government operations. Editors and reporters claim that federal agencies are too ready to use labels such as "Classified" and "Confidential" to protect from public scrutiny governmental policies and activities which should be made available to the American people.

Many Washington officials agree with the newsmen that the public has a right to know the essential facts about government, except as publicity might endanger national security. Other administrators contend that the government could function more effectively if it had the right to decide the extent to which its inner working should be open to the public.

A similar problem exists in the relationship between Congress and the executive branch. There have been many instances in which agency heads, backed by the President, refused to make important documents available to Congressional committees. This has been done on the grounds that the executive branch has a right to protect its privacy, even from Congress, in order to encourage freedom of expression in the formulation of policy.

News leaks

AGAINST THIS background, "leaks" to the press regarding matters that are supposed to be confidential raise serious et ical questions. Does any government o ficial have the right to share "inside i formation" knowing that it may find way into the public press?

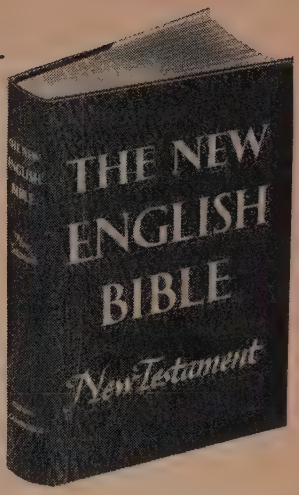
Administratively, the answer is o vious. A person who is caught doing th has every right to expect prompt d missal. Ethically, a person may try justify himself by reasoning that su disclosure is for the good of the countr even though it is unauthorized. Here is on shaky moral ground. The ethi of responsibility, except under unusu circumstances, would require that th employee be loyal to the head of th agency, to whom Congress has entruste the task of administrative decision.

A CASE in point is the wide publici given to a confidential memorandu from Secretary of State Rusk to Secr tary of Defense McNamara raising fu damental questions as to the role of co ventional weapons vs. nuclear weapo in defense policy. Should not these tc policy-makers have a right to talk wit each other on paper without John Q Public looking over their shoulder?

Newsmen in general respect the rig of the newsmakers to give them co fidential information and label it "off th record." Seldom will a reputable reporte violate the trust implied in this proce dure. Yet the same individual will fe free to reveal information which ma have repercussions in the major capita of the world, because some official wh had no right to do so gave him the in formation.

The free press is one of the basic in stitutions of representative democrac But freedom implies corresponding re sponsibility. The fourth estate shoul take a hard look at the ethics of publish ing information that is secured throug news leaks.

The Saints Are Now "God's People"



New translation of a familiar text opens Bible to people not familiar with the language of the church

A PUBLISHING EVENT of major magnitude is this appearance of a fresh translation of the New Testament. It represents the first completed portion of the New English Bible, a co-operative venture by scholars in the British Isles on behalf of more than a score of denominations, councils of churches, and Bible societies —in fact, virtually all Christians in Britain except Roman Catholics.

By now, articles and news stories (see *The Lutheran,* Jan. 11 and Feb. 15) have made clear that the NEB is a new "Authorized Version," planned and directed by the churches themselves, yet that it also departs completely from the "authorized tradition" of language and phraseology, which goes back at points a century behind the King James Bible of 1611.

The NEB translators have had the courage to break completely with these familiar renderings and aim simply to put the meaning of the original the way a good modern author might phrase it. Thus they have often been not literal, but rather free in bringing the sense of the Greek over into current English.

THE RESULT is a success. Though any translation can ultimately be judged only by the response it gets from many users over a long period of time, my initial reaction is that the NEB does very greatly succeed in what it sets out to do. It should speak meaningfully to those outside the church who need to be evangelized with the Bible's message. It does put things differently, even startlingly, for those familiar with scripture. And the NEB should commend itself for use in public worship at times.

Of course, it is only by reading excerpts, like those printed in this issue—or, better, by reading through the whole New Testament—that one will find out how the new translation sounds. But for a preview, potential users may welcome a general description and an account of some particular features of the NEB New Testament.

The book is attractively printed. Lines

THE NEW ENGLISH BIBLE NEW TESTAMENT. OXFORD AND CAMBRIDGE UNIVERSITY PRESSES. 447 PAGES. $4.95.

run clear across the page, in one column, not two, per page. There is logical paragraphing, as in the Revised Standard Version. Verse numbers are relegated to the outside margin, where they are available for reference but do not impede reading. Poetry is printed as such, for example, the Magnificat (Luke 1:46ff.) or the hymn at I Timothy 3:16 (the lines of which are especially artfully arranged).

OLD TESTAMENT quotations are not identified, however, by footnotes citing the chapter and verse (a device followed in RSV). Absence of such Old Testament references is a drawback for Bible study, though the NEB compensates for this lack sometimes by giving a more definite indication in the translation itself that an Old Testament quote is coming up.

Thus at Romans 3:10 the long chain of verses cited from Psalms and Isaiah is introduced not merely with the phrase which the Greek has, "just as it is written," but by the rather free paraphrase, "This has scriptural warrant."

At Mark 4:12, where Isaiah 6:9-10 is to be quoted, the NEB actually inserts "(as Scripture says)," even though these words do not appear in the original. Hence there is little trouble picking out the Old Testament quotations, but you get no note in NEB listing the source.

THE TABLE of contents divides the New Testament into four parts, The Gospel, Acts of the Apostles, Letters, and The Revelation of John. Interestingly, under "The Gospel" are then listed simply the titles "According to Matthew," "According to Mark," "According to Luke," and "According to John." This device not only accords with the headings in many ancient manuscripts but also indicates that theologically there is just one gospel recounted in four ways.

Captions give a theme for each book of the New Testament, before the first verse and across the top of every page. James is headed "Practical Religion," I Timothy is "Church Order." Longer books get several headings at various points, really providing an outline of contents.

Acts has five such captions, so does I Corinthians. Mark gets six, which help the reader see how the gospel story unfolds: "The Coming of Christ," "In Galilee: Success and Opposition," "Miracles of Christ," "Growing Tension," "Challenge to Jerusalem," and "The Final Conflict."

THE GREEK TEXT, for those concerned with such a basic matter, is eclectic, following no single printed edition but taking what the translators feel, on the basis of sound critical principles, is the best reading in each case. Important variant readings from the Greek are given in notes, introduced by a phrase like "Some witnesses read . . ."

After Mark 16:7, where many manuscripts end, the so-called "short ending" is printed first, and then the so-called "long ending" (16:9-20), both in the same size type as the rest of the Gospel. In RSV these two ancient endings are printed in smaller type, the long one first and then the short one. The passage about the women taken in adultery printed at John 7:53—8:11 in the KJV (and inserted by the RSV in small type at that point) appears on a separate page in the NEB at the end of John, entitled "An Incident in the Temple." A note at Luke 1:46 reports the fact that Elizabeth, not Mary, according to some manuscripts, said the Magnificat, and adds

continued on page 19

The New English Bible

Selections from the New Testament

The Coming of the Messiah

In those days a decree was issued by
ne Emperor Augustus for a general reg-
tration throughout the Roman world.
his was the first registration of its kind;
took place when Quirinius[b] was gov-
rnor of Syria. For this purpose every-
ne made his way to his own town; and
) Joseph went up to Judaea from the
)wn of Nazareth in Galilee, to be reg-
tered at the city of David, called Beth-
hem, because he was of the house of
avid by descent; and with him went
lary who was betrothed to him. She
as pregnant, and while they were there
ie time came for her child to be born,
id she gave birth to a son, her first-
)rn. She wrapped him round, and laid
im in a manger, because there was no
)om for them to lodge in the house.
Now in this same district there were
iepherds out in the fields, keeping
atch through the night over their flock,
hen suddenly there stood before them
1 angel of the Lord, and the splendour
the Lord shone round them. They
ere terror-struck, but the angel said,
)o not be afraid; I have good news for
)u: there is great joy coming to the
hole people. Today in the City of
avid a deliverer has been born to you
-the Messiah, the Lord.[c] And this is
)ur sign: you will find a baby lying
l wrapped up, in a manger.' All at
ice there was with the angel a great

company of the heavenly host, singing the praises of God:

'Glory to God in highest heaven,
And on earth his peace for men on whom his favour rests.'[d]

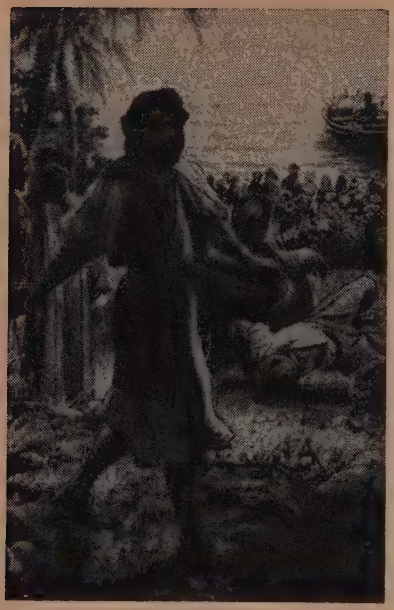
LUKE 2:1-14

The Beatitudes

When he saw the crowds he went up the hill. There he took his seat, and when his disciples had gathered round

---

(b) *Or* This was the first registration carried out while Quirinius . . . (c) *Some witnesses read* to you—the Lord's Messiah. (d) *Some witnesses read* And on earth his peace, his favour towards men.



THE SOWER

him he began to address them. And this is the teaching he gave:

'How blest are those who know they are poor;
the kingdom of Heaven is theirs.
How blest are the sorrowful;
they shall find consolation.
How blest are those of a gentle spirit;
they shall have the earth for their possession.
How blest are those who hunger and thirst to see right prevail;[a]
they shall be satisfied.
How blest are those who show mercy;
mercy shall be shown to them.
How blest are those whose hearts are pure;
they shall see God.
How blest are the peacemakers;
God shall call them his sons.
How blest are those who have suffered persecution for the cause of right;
the kingdom of Heaven is theirs.'

MATTHEW 5:1-10

(a) *Or* to do what is right.

The Lord's Prayer

'This is how you should pray:
"Our Father in heaven,
Thy name be hallowed;
Thy kingdom come,
Thy will be done,
On earth as in heaven.
Give us today our daily bread.[a]
Forgive us the wrong we have don
As we have forgiven those who ha
wronged us.
And do not bring us to the test,
But save us from the evil one."[b]

MATTHEW 6:9-13

The Sower

'Listen! A sower went out to so
And it happened that as he sowed, son
seed fell along the footpath; and th
birds came and ate it up. Some see
fell on rocky ground, where it had litt
soil, and it sprouted quickly because
had no depth of earth; but when the su
rose the young corn was scorched, an
as it had no proper root it withere
away. Some seed fell among thistle
but the thistles shot up and choked th
corn, and it yielded no crop. And son
of the seed fell into good soil, where
came up and grew, and bore fruit; an
the yield was thirtyfold, sixtyfold, eve
a hundredfold.' He added, 'If you hav
ears to hear, then hear.'

MARK 4:3-9

The Transfiguration

Six days later Jesus took Peter, James
and John with him and led them up
high mountain where they were alon
and in their presence he was transfigure
his clothes became dazzling white, wit
a whiteness no bleacher on earth coul
equal. They saw Elijah appear, an

(a) *Or* our bread for the morrow. (b
Some witnesses add For thine is the kin
dom and the power and the glory, fo
ever. Amen.

loses with him, and there they were, nversing with Jesus. Then Peter spoke: abbi,' he said, 'how good it is that we e here! Shall we make three shelters, ne for you, one for Moses, and one r Elijah?' (For he did not know what say; they were so terrified.) Then a oud appeared, casting its shadow over em, and out of the cloud came a voice: his is my Son, my Beloved;[a] listen to m.' And now suddenly, when they oked around, there was nobody to be en but Jesus alone with themselves.

On their way down the mountain, he joined them not to tell anyone what ey had seen until the Son of Man had sen from the dead.

MARK 9:2-8

he Ten Virgins

'When that day comes, the kingdom Heaven will be like this. There were n girls, who took their lamps and went t to meet the bridegroom. Five of em were foolish, and five prudent; hen the foolish ones took their lamps, ey took no oil with them, but the hers took flasks of oil with their lamps. s the bridegroom was late in coming ey all dozed off to sleep. But at mid-ght a cry was heard: "Here is the idegroom! Come out to meet him." ith that the girls all got up and trimmed their lamps. The foolish said to the prudent, "Our lamps are going out; give us some of your oil." "No," they said; "there will never be enough for us both. You had better go to the shop and buy some for yourselves." While they were away the bridegroom arrived; those who were ready went in with him to the wedding; and the door was shut. And then the other five came back. "Sir, sir," they cried, "open the door for us." But he answered, "I declare, I do not know you." Keep awake then; for you never know the day or the hour.'

MATTHEW 25:1-13

Gethsemane

When they reached a place called Gethsemane, he said to his disciples, 'Sit here while I pray.' And he took Peter and James and John with him. Horror and dismay came over him, and he said to them, 'My heart is ready to break with grief; stop here, and stay awake.' Then he went forward a little, threw himself on the ground, and prayed that, if it were possible, this hour might pass him by. 'Abba, Father,' he said, 'all things are possible to thee; take this cup away from me. Yet not what I will, but what thou wilt.'

He came back and found them asleep; and he said to Peter, 'Asleep, Simon? Were you not able to keep awake for one hour? Stay awake, all of you; and pray

) *Or* This is my only Son.

GETHSEMANE

that you may be spared the test: the spirit is willing, but the flesh is weak.' Once more he went away and prayed.[a]

MARK 14:32-39

Peter's Denial

Meanwhile Peter was still in the courtyard downstairs. One of the High Priest's serving-maids came by and saw him there warming himself. She looked into his face and said, 'You were there too, with this man from Nazareth, this Jesus.' But he denied it: 'I know nothing,' he said; 'I do not understand what you mean.' Then he went outside into the porch;[c] and the maid saw him there again and began to say to the bystanders, 'He is one of them'; and again he denied it.

Again, a little later, the bystanders said to Peter, 'Surely you are one of them. You must be; you are a Galilean.' At this he broke out into curses, and with an oath he said, 'I do not know this man you speak of.' Then the cock crew a second time; and Peter remembered how Jesus had said to him, 'Before the cock crows twice you will disown me three times.' And he burst into tears.

MARK 14:66-72

Crucifixion

Then they took him out to crucify him. A man called Simon, from Cyrene, the father of Alexander and Rufus, was passing by on his way from the country, and they pressed him into service to carry his cross.

They brought him to the place called Golgotha, which means 'Place of a skull.' He was offered drugged wine, but he would not take it. Then they fastened him to the cross. They divided his clothes among them, casting lots to decide wha each should have.

The hour of the crucifixion was nin in the morning, and the inscription givin the charge against him read, 'The king o the Jews.' Two bandits were crucifie with him, one on his right and the othe on his left.[c]

MARK 15:21-27

Resurrection

The Sabbath had passed, and it wa about daybreak on Sunday, when Mar of Magdala and the other Mary cam to look at the grave. Suddenly there wa a violent earthquake; an angel of th Lord descended from heaven; he cam to the stone and rolled it away, and sa himself down on it. His face shone lik lightning; his garments were white a snow. At the sight of him the guard shook with fear and lay like the dead.

The angel then addressed the women 'You,' he said, 'have nothing to fear. know you are looking for Jesus who wa crucified. He is not here; he has bee raised again, as he said he would be Come and see the place where he wa laid, and then go quickly and tell hi disciples: "He has been raised from th dead and is going on before you int Galilee; there you will see him." Tha is what I had to tell you.'

MATTHEW 28:1-7

Thomas

A week later his disciples were agai in the room, and Thomas was with them Although the doors were locked, Jesu came and stood among them, sayin 'Peace be with you!' Then he said t Thomas, 'Reach your finger here: se my hands; reach your hand here and pu it into my side; be unbelieving no longe but believe.' Thomas said, 'My Lord an

(a) *Some witnesses add* using the same words.

(c) *Some witnesses insert* and the cock crew.

(c) *Some witnesses add* (28) Thus tha text of Scripture came true which say 'He was reckoned among criminals.'

ny God!' Jesus said, 'Because you have een me you have found faith. Happy re they who never saw me and yet have ound faith.' JOHN 20:26-29

Conversion of Paul

Meanwhile Saul was still breathing murderous threats against the disciples f the Lord. He went to the High Priest nd applied for letters to the synagogues t Damascus authorizing him to arrest nyone he found, men or women, who ollowed the new way, and bring them o Jerusalem. While he was still on the oad and nearing Damascus, suddenly a ght flashed from the sky all around him. Ie fell to the ground and heard a voice aying, 'Saul, Saul, why do you persecute ie?' 'Tell me, Lord,' he said, 'who you re.' The voice answered, 'I am Jesus, hom you are persecuting. But get up nd go into the city, and you will be old what you have to do.' Meanwhile ie men who were travelling with him tood speechless; they heard the voice ut could see no one. Saul got up from ie ground, but when he opened his eyes e could not see; so they led him by the and and brought him into Damascus. Ie was blind for three days, and took o food or drink. ACTS 9:1-9

From the Gospel according to Paul

Therefore, now that we have been stified through faith, let us continue at eace[b] with God through our Lord Jesus hrist, through whom we have been llowed to enter the sphere of God's race, where we now stand. Let us exult[c] n the hope of the divine splendour that to be ours. More than this: let us even xult[d] in our present sufferings, because e know that suffering trains us to en- ure, and endurance brings proof that we ave stood the test, and this proof is the

b) *Some witnesses read* we are at peace.
c) *Or* We exult.

ground of hope. Such a hope is no mockery, because God's love has flooded our inmost heart through the Holy Spirit he has given us. ROMANS 5:1-5

Spiritual Gifts

I may speak in tongues of men or of angels, but if I am without love, I am a sounding gong or a clanging cymbal. I may have the gift of prophecy, and know every hidden truth; I may have faith strong enough to move mountains; but if I have no love, I am nothing. I may dole out all I possess, or even give my body to be burnt,[a] but if I have no love, I am none the better.

Love is patient, love is kind and envies no one. Love is never boastful, nor conceited, nor rude; never selfish, not quick to take offence. Love keeps no score of wrongs; does not gloat over other men's sins, but delights in the truth. There is nothing love cannot face; there is no limit to its faith, its hope, and its endurance.

Love will never come to an end. Are there prophets? their work will be over. Are there tongues of ecstasy? they will cease. Is there knowledge? it will vanish away; for our knowledge and our prophecy alike are partial, and the partial vanishes when wholeness comes. When I was a child, my speech, my outlook, and my thoughts were all childish. When I grew up, I had finished with childish things. Now we see only puzzling reflections in a mirror, but then we shall see face to face. My knowledge now is partial; then it will be whole, like God's knowledge of me. In a word, there are

(a) *Some witnesses read* even seek glory by self-sacrifice.

three things that last for ever: faith, hope, and love; but the greatest of them all is love. 1 Corinthians 13:1-13

Faith and Freedom

If now, in seeking to be justified in Christ, we ourselves no less than the Gentiles turn out to be sinners against the law,[e] does that mean that Christ is an abettor of sin? No, never! No, if I start building up again a system which I have pulled down, then it is that I show myself up as a transgressor of the law. For through the law I died to law—to live for God. I have been crucified with Christ: the life I now live is not my life, but the life which Christ lives in me; and my present bodily life is lived by faith in the Son of God, who loved me and sacrificed himself for me. I will not nullify the grace of God; if righteousness comes by law, then Christ died for nothing. Galatians 2:17-21

The Glory of Christ in the Church

I entreat you, then—I, a prisoner for the Lord's sake: as God has called you, live up to your calling. Be humble always and gentle, and patient too. Be forbearing with one another and charitable. Spare no effort to make fast with bonds of peace the unity which the Spirit gives. There is one body and one Spirit, as there is also one hope held out in God's call to you; one Lord, one faith, one baptism; one God and Father of all, who is over all and through all and in all.

But each of us has been given his gift, his due portion of Christ's bounty. Therefore Scripture says:

'He ascended into the heights
With captives in his train; He
gave gifts to men.'

Ephesians 4:1-8

(e) *Or* no less than the Gentiles have accepted the position of sinners against the law.

Recall to Fundamentals

My brothers, do not be surprised if the world hates you. We for our part have crossed over from death to life; this we know, because we love our brothers. The man who does not love is still in the realm of death, for everyone who hates his brother is a murderer, and no murderer, as you know, has eternal life within him. It is by this that we know what love is: that Christ laid down his life for us. And we in our turn are bound to lay down our lives for our brothers. But if a man has enough to live on, and yet when he sees his brother in need shuts up his heart against him, how can it be said that the divine love dwells in him? 1 John 3:13-17

Visions of the End

Then I saw a new heaven and a new earth, for the first heaven and the first earth had vanished, and there was no longer any sea. I saw the holy city, new Jerusalem, coming down out of heaven from God, made ready like a bride adorned for her husband. I heard a loud voice proclaiming from the throne: 'Now at last God has his dwelling among men! He will dwell among them and they shall be his people, and God himself will be with them.[a] He will wipe every tear from their eyes; there shall be an end to death, and to mourning and crying and pain; for the old order has passed away!'

Then he who sat on the throne said 'Behold! I am making all things new.' And he said to me, 'Write this down; for these words are trustworthy and true.' Indeed,' he said, 'they are already fulfilled. For I am the Alpha and the Omega, the beginning and the end.'

Revelation 21:1-6

(a) *Or* that love for God . . .
(a) *Some witnesses read* God-with-them shall himself be their God (*see Isaiah 7. 14; 8.8*).

The New English Bible
REVIEW

continued from page 12

more daringly, that "the original may have had no name."

THE LITERARY STYLE is remarkably good throughout. Vivid phrases catch the ear or eye. To cite some examples: Luke 8:23, "Then a heavy squall struck the lake; they began to ship water." During the triumphal entry into Jerusalem the people "carpeted the road" with their cloaks (Luke 19:36); how much more striking than "spread their clothes on the way"! Hebrews 3:12 coins the phrase, "a deserter from the living God" and 5:12 talks of "the ABC of God's oracles."

I like II Timothy 4:2, "proclaim the message, press it home on all occasions, convenient or inconvenient," for the older rendering, "be urgent in season and out of season."

At times, one senses individual styles from book to book. After all, Greek style varies among the New Testament writers, from Luke's smooth sentences to the rough ones of the Apocalypse. And different translators have put each book into English and their aim was to let English readers feel the differences of the original. Thus I Timothy strikes me as formal and verbose, with phrases like "eternal felicity" (1:11), "inculcate abstinence" (4:3), "reasoning powers become atrophied" (6:5), "parricides and matricides" (1:10), or, at 6:3, "I call him a pompous ignoramus . . . morbidly keen on mere verbal questions and quibbles."

Acts, on the other hand, stands out as alive and gripping in its phrases. Where RSV, following KJV, has, God "gave (Joseph) favor and wisdom before Pharaoh," NEB says, "He also gave him a presence and powers of mind" (7:10). Paul tells Agrippa about Christianity, "This has been no hole-and-corner business" (26:26). Instead of "I am a Pharisee, a son of a Pharisee" at 23:6, the new translation settles on "a Pharisee born and bred."

ONE OF THE happy features of the NEB's literary style is "contextual translation." All good translators realize that a given Greek word cannot always be represented by the same English word every time. Precise English phraseology must be determined by the context and surrounding mood of each passage. The 1611 Bible was aware of this fact, so was RSV. The English Revised Version of 1881 is a translation where this principle was rejected, and its phrases are wooden and stilted.

The NEB rejects such "identity of phrasing" in favor of contextual renderings. Thus, for example, the word "righteousness" occurs seven times in Matthew;

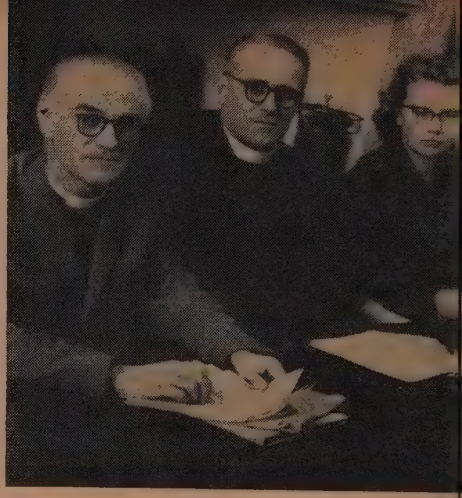
DR. C. H. DODD
He headed the panel of translators

the new translation very effectively renders it by a different word each time and never, by the way, uses the literal term "righteousness"! Or at John 16:8-11 a single Greek verb comes across as "confute," "show," "convict," and "convince."

A FEW HAPPY departures from traditional, literal renderings deserve note where the phrases occur again and again. "The saints" becomes "God's people." Paul's key term "in Christ" is put into English as "incorporate in Christ" or "in union with Jesus Christ." Thus at Philippians 1:1, a verse which also shows how the new translation does not hesitate to reshape the order of a Greek sentence, we read: "From Paul and Timothy, servants of Christ Jesus, to all those of God's people, incorporate in Jesus Christ, who live at Philippi."

The translators do not scorn using simple, everyday English on occasion. They can say, "for a short spell" (I Thessalonians 2:17), "he prays hard for you" (Colossians 4:12), "we might have made our weight felt" (I Thessalonians 2:6), or "they all ate to their hearts' content" (Matthew 14:20 and elsewhere, for "they all ate and were satisfied").

At times it is hard to decide if some new renderings are real improvements. I am not sure whether, in the description of John the Baptist, I like the figure "a reed-bed swept by the wind" instead of "a reed shaken by the wind" (Matthew 11:7); perhaps the image is better. Less attractive is the change at Acts 17:18; instead of calling Paul at Athens "a setter forth of strange gods," the NEB describes him as "a propagandist for foreign deities" — though perhaps the latter phrase has a better sound in the homeland of the Society for the Propagation of the Gospel; often for us "propagandist" has only a negative ring.



Members of Joint Bible Translation Committee

OF COURSE, British terminology often appears, for example, for money. In John 6:7 "Twenty pounds," we are told, "would not buy enough bread," though a note adds, as RSV puts it, *"Literally* 200 denarii." Shillings and pence are not mentioned though; in Matthew 20 the phrase "a penny a day" becomes "the usual day's wage."

Downright "Britishisms" do occur at times. I Peter 2:12 speaks of the day when God "comes to hold assize." "The day of visitation," employed by RSV, suggests Old Testament coloring, and the phrase does come from Isaiah 10:3. When the NEB uses "assize," it has a term heard commonly in the British Isles; for American readers, "court" or "judgment" would be a clearer paraphrase.

And when Acts 25:21 is rendered as not that Paul "appealed to be kept in custody for the decision of the emperor" (RSV), but "Paul appealed to be remanded in custody for His Imperial Majesty's decision," I feel as if I were hearing a British Broadcasting Corporation newscast!

A FEW PHRASES I would question as ineffective or unworthy. Luke 3:15, "The

at one of their periodic meetings in the Jerusalem Chamber of London's Westminster Abbey

people were on the tiptoe of expectation," sounds like J. B. Phillips at his worst. Acts 8:20, "You and your money . . . may you come to a bad end," lacks Phillips' boldness or even RSV's literal directness, "Your silver perish with you." "Many bad characters" seems a little weak for the rendering of "sinners," who with tax-collectors ate with Jesus. At John 15:2 the phrase "every fruiting branch" is not a very satisfactory substitute for the old phrase "every branch that bears no fruit" (RSV).

Finally an occasional word seems too erudite and hard for the average reader. I note Acts 3:23 (". . . must be extirpated from Israel," though the Greek root is a rare one here) or Acts 19:8 and elsewhere, "some proved obdurate." Or should a translation stretch readers' vocabulary?

One questions whether it is progress, stylistically or otherwise, to talk about putting a lamp "under the meal-tub" (Matthew 5:15, for RSV's "a bushel"), or to say, "You strain off a midge, yet gulp down a camel" (Matthew 23:24). A midge is a small gnat, but how common is the word?

DETAILS LIKE this notwithstanding, the NEB New Testament is a real accomplishment which we should welcome for our Bible study and as a fresh restatement of the scriptural message. Use of the 1611 Bible seems destined to decline as changes in English and establishment of a better Greek text continue. RSV preserves its "Authorized Version" heritage of language, and I am enough of a traditionalist to assume that for public use and memory work the Revised Standard Version should continue to win a secure place.

We must wait six years or more to see the rest of the New English Bible, but its New Testament suggests even now that it must have a place in home and church. Above all it shows what a fresh approach can mean. Politicians and space scientists talk of "new frontiers." The Elizabethan age, out of which the 1611 Bible grew, was a time of new frontiers culturally and geographically. Modern biblical scholarship is likewise opening new frontiers of understanding in the scriptures for "God's people incorporate in Jesus Christ."

Philadelphia JOHN REUMANN

Give Women A Break

Bavarian mothers get a vacation from home through aid provided by the church

ANY MOTHER knows the fact that family responsibilities are exhausting, even if no financial worries are involved. But much greater and more fustrating are the responsibilities for mothers whose husbands are unemployed or ill, for widows and working mothers, and for those who have a sick member of the family in their own home.

We have many fine social agencies in America which do their best to help needy families, but I have yet to hear of an agency that deals with the special problems of a wife, mother, and housekeeper in a similar way as the Bavarian Mothers' Service of Western Germany.

We talk much about prevention of disease including mental illnesses. When a mother has a nervous breakdown, her whole family, especially the children, will suffer.

Many women, even in America, need a vacation before it is too late, before their nerves cannot stand the strain of everyday living any more. They need a few weeks of rest without worries, good food, fresh air, and cheerful surroundings.

But which mother can think of such a luxury? Who will pay for it? Who will care for her children? The Bavarian Mothers' Service has solved all these problems.

JUST A FEW MONTHS ago I spoke to a group of hard-working farmers' wives about the Mothers' Service. These women were financially settled but most of them had never had a real vacation. As most Americans do, they would drive all over the country during their summer vacation with the whole family living in a cottage or tent, with few or no modern conveniences. A vacation? Perhaps for the family, but never for the mothers!

The Bavarian Mothers' Service in Germany helps physically and mentally worn-out mothers. When the Service began shortly before Hitler took over in Germany, a great wave of unemployment was sweeping the country. Many needy mothers whose husbands were out of work came to the Mothers' Service's recovery homes for a vacation.

BY ANNE JORDHEIM

Later came mothers whose husbands had either been killed or taken to concentration camp by the Nazis. After the war, war-widows in desperate need of help, and refugee women from behind the Iron Curtain were frequent guests.

Even now in prosperous Western Germany many women need the kind of help which only the specially trained staff of The Mothers' Service can give them. These women are no longer starved for food but starved for someone to listen to their troubles, someone to counsel and console them, and someone to pray with them. They, too, need a chance to sleep and eat well.

They must have the opportunity to be alone from time to time as well as to share their problems with mothers in similar situations. Their spiritual life often needs to be strengthened by daily devotions and Bible studies.

And last but by no means least, these mothers need to have relaxation and fun! Because this program has been so gratifying, 150 such recovery homes have been set up all over Germany after the pattern developed by the Bavarian Mothers' Service.

LEADERS OF THIS organization believe that there are no boundaries for the work that needs and can be done for mothers. Why wait until the mothers are so run down that they need a vacation? That was not the answer to the problem. Rather—prevent the mothers from getting run down! Teach them to be effective wives and mothers.

Schools were started for future wives. They were instructed in housekeeping, home nursing, sewing. Through group discussions they learned how to bring up children in a Christian home.

THEY WERE TOO TIRED TO WALK
Guests at Bavarian Mothers' Service home

This work is part of the German parish stewardship program. Groups of church women organize as the need arises. They lead discussion groups in their own parishes on the many different aspects of preparation for a Christian marriage and family living.

They help mothers who are unable to manage their work at home. They are responsible for aiding their pastors in looking after those mothers who returned from recuperation homes. They may even recommend worn-out mothers who need such a vacation. (The congregations in Germany are so much larger than in America that the pastor may not know of the women who need help.)

WHILE THE NEEDY mother is away on her well-deserved vacation, other women, often elderly volunteers from the local congregations, take over all her responsibilities, the housework as well as the care of the family.

The Mothers' Service soon realized that especially the hard-working farmers' wives needed a rest. Since they never can get away during the summer, retreats for farmers' wives are held in winter in various parts of the country. Hundreds of women find new strength through Bible study, lectures, discussion, singing, and recreation.

Thoroughly trained, devoted women comprise the staff of the Mothers' Service. They have gone through extensive training, ranging from psychology and education to music, drama, and handicraft. Their course lasts two years.

YET GIVING the needy mothers a vacation is not enough. After they returned home strengthened in body and soul, some spiritual nourishment must be maintained. That is why the Bavarian Mothers' Service established a now internationally known publishing house, where special material for Bible study, devotions, and discussions are published for mothers as well as for their leaders.

Good books, for mothers to enjoy in their leisure time, are coming out continuously, also books on education, family living, and ecumenical life to help them see beyond their own sphere of life. Most famous of all publications is perhaps the mothers' calendar which brings in much of the money to finance this work.

This fine calendar has hung over my desk for years and has been a good companion. The weekly watchwords, artistically illustrated, have been a source of encouragement to mothers in many parts of the world.

When after the war, the Bavarian Mothers' Service went through a severe financial crisis, the Lutheran churches of America helped generously to sustain this important work. American Lutherans are still contributing, although the main financial support comes from the people in Western Germany.

WHETHER OR NOT an organization similar to the Bavarian Mothers' Service is feasible in America is not for me to say. However, I am convinced that an actively helping hand is needed for needy mothers as those who, though not in need, are on the verge of a mental breakdown.

Through a recovery period they could get well again and return to their family as healthy, happy wives and mothers. Perhaps they too, could then agree with this week's watchword, facing me on my mothers' calendar as I am writing this story:

"When you awake in the morning, think about this . . . what a precious gift of God it is to be alive, to breathe, to be of good cheer, and to give thanks for a New Day!"

My brother is lost

MY OLDER BROTHER is lost in the forest. We know the direction he took from our village, but we do not know where he entered the forest. He was going hunting, he said, but I know that he had only one cartridge for his gun.

He went alone, and by doing that he broke the law, for no one may go into the forest alone unless he intends to travel one of our often-used narrow paths that lead directly to another village.

When my brother comes out, alone or accompanied by those who find him, he will pay a fine of five pounds. He will need help to get that much money, but it should not be too difficult. I have two pounds myself. I would gladly give fifty pounds or a hundred to have him here with me now. He is my brother.

WHEN HE comes out! The forest is vast. It is endless. It is like the sea, which I saw once when I went to the coast. As I stood on the beach, I saw nothing but water and sky. It took my breath away. One of my friends was with me. "Where are the trees on the other side?" he said.

The forest offers no distant view. It is like standing in the midst of a crowd that has assembled at the chief's call, when only the tall men can see beyond an arm's length. But in the forest, man's tallness does not count.

There are animals in the forest, but they are not the chief danger to my brother, for he can climb a tree at dusk and sleep out of their path. During the day they remain hidden.

THE CHIEF DANGER is the forest itself. It is more than vast. It is dark. It is unto itself and excludes the world. Only the sound of another human voice can penetrate its mystery. A man, alone and lost, suffers a great aloneness. He is robbed of himself.

The forest is not completely unmerciful. It will give up food—bark and berries and sometimes a small animal or bird that can be killed with a stone. It will provide water—caught in hollow trees or from a sombre stream that the forest permits to pass. But it will give no other comfort, no other succour.

We do not want you, it says. But we will not let you go. You will stay and wander and faint. You will fall like the leaves from our trees, and like the leaves you will become one with the earth.

I HEAR DRUMS NOW. The chief is calling the men. He will mark us off two by two and send us into the forest to renew the search for my brother. We have prepared scores of bamboo torches, for we will stay until the forest begins to lower its blanket of black.

I would give fifty pounds I said, a hundred, to have him here with me, safe. I would give more than that. I would give all I have. I would give my life. He is my brother. —FOLOMO

FROM "AFRICAN FEATURES"

All are young and over 50 in Youngtown

When a school bus drove through town it caused concern because this community is planned for retired folks and the church they're organizing meets their special needs

By Merle G. Franke

Ordinarily it would not make news for me to report having had a meeting with a "steering committee"—that group of inspiringly enthusiastic people assisting a board missionary to organize a new congregation. In my visits to home mission fields throughout the ULCA, I often meet with steering committees.

But this time it was different. This committee was composed entirely of retired men—including the pastor! And the mission congregation which they will soon formally organize is in Sun City-Youngtown, Arizona, twin communities located near Phoenix, where practically everyone is retired, and where every home-owner must be at least 50 years of age.

It is a new experience for the Board of American Missions to organize a congregation composed entirely of retired people. For among all the hundreds of suburban developments covering the open fields across America, Sun City-Youngtown is the first where all residents are retired (a few are "semi-retired").

Sun City and Youngtown are actually two communities, with just a street marking the boundary. Youngtown has a population of about 1,600 and is about five years old. Sun City is a new and larger development.

Its colorful brochures—using alluring and fetching adjectives to describe the community—surprisingly do not exaggerate. There is no need for it. It is truly a breath-taking and ingeniously well-planned community.

In January of 1960 hundreds of earth-movers and other equipment were churning up the first parcel of a 20,000-acre cotton field. From the seeming chaos of men and machines soon emerged streets laid out in *un*-monotonous patterns; then

---

Pastor Franke, since 1957 secretary of English Missions of the Board of American Missions, has reported frequently in "The Lutheran" on the work of his board in various parts of the country.

wimming pools, community centers, arts nd crafts shop, recreational areas, civic enters, areas for "hobby farming," and well-planned golf course (but no chools). In and through and around it ll homes were built—many models and tyles and sizes.

And then the people. That is what the rochure emphasized—the people. They ame from all parts of the country—re- ired couples looking for a pleasant cli- nate where they could live in a com- nunity especially designed for *their* in- erests and needs. It is obvious to a vis- or that they found what they were seek- ng in Sun City. One sign boasts "the appiest city in America." I would not ispute that claim.

BUT IT WAS not complete as yet. The ommunity was without churches. And hat is where the Board of American Mis- ions became interested. But how to egin?

Obviously the board could not assign this field a typical young pastor with hildren, for there are no schools—and ouples with children under 18 cannot ve in the community. (I was told that school bus once drove through Sun ity and caused understandable conster- ation among the residents!)

Until the right man could be found to rve these twin communities, (young) astor Starkey of St. John's Church in lendale made some contacts with new sidents of Sun City. Near summer's nd in 1960, mission officials of the acific Southwest Synod contacted Dr. lbert Schwertz, retired, former pastor f First Church, Los Angeles. Synod fficials invited him to make his retire- ent home in Sun City and to begin rganizing a Lutheran church.

Although officially retired, he saw the onderful opportunity for a strong Lutheran witness in this new community, and agreed to help with the organization of a congregation. (I've never seen such a busy "retired" pastor!)

Dr. Schwertz and his wife moved to Sun City on Nov. 17—and three days later held the first Lutheran service there, with 60 people present. The group received the usual gift of 50 hymnals from the board—then soon found it necessary to purchase an additional 50 to care for the steadily increasing attendance.

IN THE FOLLOWING three months, attendance at worship crept up to 100 per Sunday. Then on Feb. 26, when the group moved into the new town hall for their services, attendance jumped to 196.

Meanwhile, Dr. Schwertz and his wife were busy holding meetings, organizing a choir, assigning evangelism calls, and generally keeping the interested persons busier than they ever thought they would be in retirement. "We give everyone something to do," Dr. Schwertz comments. "This work is much too big for one or two persons."

In the week before my visit, 25 men

NO PROBLEMS TO FILL THE CHOIR
Practice sessions in the morning

Invitations to the service were eagerly accepted attendance continues hig

and women distributed worship invitations to 1,800 homes in Sun City-Youngtown. A member of the steering committee, Mr. Lewis Hernden, formerly a member of St. John's Church in Maywood, Illinois, and one who assisted in distributing invitations, said, "Our reception by the residents was overwhelming—we had a great deal of pleasure doing this!"

THE MISSION DECIDED they wanted an organ for their services. After receiving an initial gift for this purpose from First Church, Los Angeles, they raised another $1,400 and purchased an organ. This instrument accompanies a well-trained choir of 20 singers—whose robes were given by Salem Church, Whittier, Calif.

In addition, the mission purchased or made many other necessary items for their growing needs. And according to Treasurer Stephen Wirtz, a former vice president of Omaha National Bank, "We have a healthy balance in our treasury, and send in our benevolence every month."

It became immediately obvious to me that Sun City-Youngtown was anything but an inactive community for inactive people. Likewise the new Lutheran congregation soon to be organized there will be one of the most active congregations in our church.

In some ways it *will* be different. There will be no Sunday school (for children anyway), and no Luther League. Meetings can be held at anytime during the day or evening—choir practice is held during the forenoon.

AND TALENT IS PLENTIFUL. Former carpenters, printers, salesmen, executives and people with long church-service records are on the charter roll. Lutherans from Minnesota, Wisconsin, and Illinois —as well as scores of unchurched people —are among the interested persons.

The enthusiasm and dynamic action of this group would set a marvelous example for many congregations. As I left the meeting of the steering committee that Saturday evening in February, I thought, "If I were serving a congregation now, I would be pleased to have this group of men on my church council."

Sun City will grow this year to about 3,500 homes plus many apartment units. New retired couples will be moving in at the rate of about "35 moving vans per week."

And as each new family gets unpacked, they can expect to be greeted by someone from the new Lutheran church there. For already this fledgling congregation is proving to be one of the vital influences of Sun City-Youngtown—molding, leavening, and leading one of the newest and most adventuresome communities in the country.

FIVE MAKE A FAMILY

Poor Sports

IT'S NOT OFTEN that Karen deigns to et Pete escort her any place. But in a inch a younger brother is better than no ne.

This was a basketball game night. A ame with a school that had never played he high school Karen attends. Every- ne wanted to go, but a cold-weather- irus had hit a large number of students. Karen's steady basketball date succumbed nd was in bed. Alice Anderson, her est friend, succumbed the afternoon be- ore the game. Karen lamented her nely state.

"Pete will go with you," Dan said. He's going anyway, but you always nake him sit far away from you."

"I don't want people to think I have o one to go places with but my brother," he said tartly. Then, second and wiser hought took over. "But Pete looks older han he is. Peg Patton said she thought ete was growing up to be a dream- ream . . ."

"Dream-cream . . ." Pete caught the st word. "Someone bring you a box f candy? Let me try a dream-cream."

"I was referring to something else," aren said sweetly. "Going to the game night, Pete?"

" 'Course. That is . . . I suppose Mom nd Dad will let me go?" He looked t us.

"Homework finished?" I asked.

"Yup."

KAREN SPOKE in an even softer voice. Pete . . . I wonder . . . would you like sit with me tonight?"

"What's the pitch, Sis? No boy friend?"

Karen swallowed the smart retort she wanted to make. "He's sick. Alice is sick. Peg is sick. Everyone's sick. Maybe you and I will be the only cheering section. We'd better hang together."

"OK. You can tag along with me," Pete said magnanimously. I laughed inside. Usually it's Karen who tells Pete that he can or cannot tag along. She was eating humble pie this time.

They went to the game after dinner. Before ten, we heard car doors slam, farewell calls. Pete and Karen were home.

"You're early," I called as they took off their coats in the hall. "Maybe you should always go to basketball games with your brother, Karen. He doesn't waste time or money on sodas and conversation."

When we saw their excited, flushed faces, Dan said, "Something happen?"

"It was awful, Dad," Karen gasped.

"Guys all over the floor," Pete shouted.

"What happened?" I asked.

"That team . . . they're a bunch of soreheads," Pete said. "We were ahead in the first ten minutes, and then they started to play dirty . . ."

"One of them tripped one of our guys . . . men, I mean . . ." Karen continued. "Then one of them bounced the ball as hard as he could on the back of one of our men who was flat on the floor."

I WINCED. "Ouch! Nothing like deliberately slamming someone with a hard ball."

"Then their team captain had an argument with one of the men sitting on the bleachers. They yelled insults . . ."

"A man from our town?"

"Heck, no. One of the people supporting *their* team," Pete explained.

"Then their tallest player — why he must have been a foot taller than any of our men—" Karen exaggerated, "fumbled an easy basket shot and his team ganged up on him and pushed him around."

"And was our team playing honestly and cleanly all this time?" Dan asked curiously.

"Sure," Pete said. "Why, you know everyone on our team, Dad. They're not like that!"

"You're right, Pete. I've been to three of the home games this season. The boys always seem to be clean players."

"Who won the game?" I asked.

"No one, Mother. The principal of their school was there. He seemed so astonished and disgusted by their rudeness. He and the coaches had a huddle."

"And all the time, their students who sat on the visitors' bleachers were heckling and yelling at our team and our school . . ." Karen said. "Such manners! How were they brought up?"

"Probably they were brought up the same way you were," Dan answered. "But they forgot their manners tonight."

"Oh no, I think it was deliberate. Some of their students picked a fight at the game with Maryville High last week. After the game was over . . . out on the parking lot."

"Does this mean they might be barred from playing?" I asked.

"Maybe," Dan said. "Word gets around. School principals and city fathers don't want to encourage rowdyism in their towns or schools."

"They were such poor sports, once their score fell behind," Karen remembered. "That's what bothered me. It made me sort of sick. I've never been at a game where there was so much deliberate meanness. And they tried to provoke our men to be as mean as they were."

"They threw litter and bottles under the bleachers, and they tore down one section of the bleachers," Pete said. "That's when the police interfered."

"Poor Officer Arnold!" I exclaimed. "He's been assigned to school duty for sports events for years. The worst he had to handle is overexuberance."

"I took Karen out in a hurry when I saw that Officer Arnold had called two more police," Pete said protectively.

"I didn't want to be caught in any free-for-all," Karen said. "I suppose they've cleared the gym by now. Mr. Karsten gave us a ride home. I'm glad. I didn't want to be outside the school when the kids from the other school piled out."

Karen continued seriously. "Mother, wouldn't you and Dad be sick if we behaved that way in public? We yell and scream and jump during the games, but we're not malicious . . . and hateful. I've never seen anyone at our school be such a poor sport about losing a game."

"What Karen does when we lose . . . is to have a triple- instead of a double-chocolate malted. To soothe her frustration," Pete said.

"And Pete . . . have you ever seen him when we lose a game? He and other boys go out on the court and show each other how *they* would have played the game and won!" Karen finished in a squeak as Pete grabbed her arm.

I rose. "Since you didn't have time for a triple-chocolate malted, let's all have something to eat. Hot chocolate anyone?"

WORSHIP NOTEBOOK

"SWEDISH INFLUENCES ON OUR LITURGY"

IF ALL GOES according to plan, Jan. 1, 1963, will mark the beginning of the new Lutheran Church in America. That means that we in the ULCA, who are largely descendents of German immigrants, shall be a part of a larger family with Lutherans of Swedish, Finnish, and Danish ancestry. It would be well to get to know something about the history and customs of those with whom we shall be living.

The acceptance of the *Service Book and Hymnal* has gone a long way to help us in the area of worship. We now have a liturgy which, while based upon German models and having its roots in the classic patterns of the Latin rite, also contains elements of Scandinavian origin. For example, the addition of the phrase "In the Name of the Father and of the Son and of the Holy Ghost" after the benediction is a form used to this day by the Church of Sweden. The permissive rubric which allows the minister to place his hand upon the head of a penitent as he says the absolution is from Danish practice. And one may find other instances of influence from Scandinavian sources.

RECENTLY I was fortunate to receive a copy of a book I read in seminary. Now unfortunately out of print, this volume— *Olavus Petri and the Ecclesiastical Transformation in Sweden,* by Conrad Bergendoff (Macmillan, 1928)—is a handy guide to anyone anxious to know more about the Reformation and its effects in Sweden.

If we are aware of the great contribution made by Luther to the restoration of the gospel in the church, one dare not overlook the work of Olavus Petri. Like Luther his influence was felt in so many spheres of the church's movement away from Rome into the clear air of evangelical Christianity.

The parallel between these two giants of the Reformation is apparent when one examines their lives and their work. As Luther revised the traditional mass, using old forms as much as possible to provide a vehicle for the gospel, so too did Petri. Both were anxious to insure that the people should worship God using the language of their respective lands, whether this was to be done in responding with the traditional patterns of the liturgy or in the singing of hymns.

This feature of the reformed worship did much in both lands to encourage the Reformation. One can appreciate how very significant this action was when it is observed that the modern Church of Rome is faced in so many quarters by the same demand today.

BUT THE transition from the time-worn patterns to the new is not always easy. Most of us resist change, and the last place we want change is in our churches. Swedish hymns had been introduced into the services in the Swedish language, and not everyone was pleased. The king, Gustavus Vasa, resented this attitude, particularly because he thought he was making a contribution to the people's devotion by encouraging the use of their native language. In a letter in 1527 he said:

"His Majesty wonders why the singing of Swedish songs should be punished in

Stockholm, when it is a custom in all parish churches all over the kingdom to sing and praise God in Swedish. And it is as well that it is done in our own language which we understand, as in Latin which one does not at all understand. Yet Latin is sung in Stockholm now as hitherto." (Bergendoff, p. 161) The author adds by way of explanation:

"Besides indicating that the use of vernacular songs was not new in the Church of Sweden, this passage reminds us that the entry of evangelical songs did not displace immediately the old Latin hymns, just as the Latin mass lived on alongside the Swedish."

If anyone has the notion that the Reformation, whether in Sweden, Germany, or anywhere else, suddenly brought a complete change-over from Latin to the local language, he should change his mind. These things took time.

FROM OUR vantage point we can appreciate to some degree the transition when we see how the *Service Book and Hymnal* is making its way into the churches. Not every congregation is using the new red book. Some were using it as soon as it came from the press. Others waited a year or two to make sure it was what was wanted, and in some congregations the old books are still too serviceable to be discarded.

So it was in Sweden. There were other changes apart from the switch away from Latin. Not only did people not understand the strange tongue. They understood very little if anything that was done by the priests of the churches to which they dutifully went, under pain of sin, Sunday afer Sunday.

A change was also necessary in the forms to be used in worship. The mass was not to be regarded a sacrifice which repeated Calvary and so merited God's grace upon the offerer. It was primarily a sacrament, a gift from God, and the words of the mass (and Swedes still refer to the liturgy as "high mass") had to make meaning most clear.

Here too Petri made his contributions. Like Luther he was a conservative reformer. There was no rash discarding of everything old just because it was old. A conscious effort was made to retain as much as possible of the ancient form so long as they were fit carriers of the gospel. Where the patterns were objectionable they were cut out.

IN SOME WAYS Petri was even more conservative than Luther. The Swedish mass followed much the same pattern as Luther's revision, except at one notable point. Where Luther had ripped out of the Roman rite the entire prayer form which made of the liturgy a sacrifice and kept only the Words of Institution and the Lord's Prayer, Petri provided an introductory prayer to the Words of Institution "in which thanks is said for the benefits of the life and death of Christ." In this, the pattern of the liturgy in the SBH is closer to the Swedish than to the German.

In other ways Petri showed that his liturgical writings were more than a slavish imitation of the German.

". . . Olavus' prayer for the deceased, even if phrased conditionally ('if our departed brother is in such an estate that our prayers can be to his benefit') had no sanction in Germany. Once more we find the Swedish Reformer treading a middle path between the old and the new." (Bergendoff, p. 176)

It may be argued that such an attitude betrays an idea of death which clings to medieval notions of purgatory. Yet who will say that he knows anymore about the state of the deceased? Generally Lu

herans for 400 years have shied away rom prayers *for* the dead (although even uther himself said one could do it once r twice and then forget about it).

Yet our timidity has also caused us o forget the dead and even prayers of emembrance have been eyed with sus-icion. Perhaps the few collects of re-nembrance in the SBH (p. 224, Nos. 43 nd 44) and the next to last paragraph f The Prayer of the Church are the sort f things for which Petri was looking.

There aren't too many days before the marriage." Wouldn't it be a good idea we in the ULCA started to learn more bout the history of those with whom e one day shall become a great church?

—EDGAR S. BROWN, JR.

PERSONAL PROBLEM CLINIC

By EARL S. RUDISILL

iscipline

QUESTION: Marvin, thirteen, was sent me from weekday church school by his acher. What he did I do not know and won't tell me. All through the years have tried to provide him the right nd of guidance for behavior with other ildren as well as with grownups. I am ll giving him instruction. Every day gets some correction and admonition out politeness, keeping himself neat, d not bringing dirt into the house.

It is hard for me to imagine his doing ything in class which would justify a acher in sending him home—after all e help he has had. As far as I know, other child has been sent home. I am so embarrassed that I can hardly face people at church. I am sure this teacher has neither understood nor appreciated the boy. I want people to know Marvin isn't the kind of youngster she has branded him.

REPLY: In such a case the first necessity is to try to get the facts. Arrange to see the teacher and try to understand her position. It may be that she acted as a result of a long series of offenses, not just one.

Your own story gives some indication that you are too meticulous in dealing with Marvin, that he is perhaps making use of the class situation to express what is ruled out at home. Try to accept and adopt the teacher's outlook and give her your co-operation. Keep in mind that she is rendering a laborious service each week, without pay or very much appreciation. In adopting a different viewpoint take a reasonable attitude toward the boy. Give the teacher's discipline a chance.

Everyone knows that much of children's misbehavior on the outside is traceable to home conditions and experiences. Provide more opportunity for expression in your home. Be companionable. Welcome Marvin's friends, and do not attempt to supervise every act. Recognize every commendable action with a little praise.

Unmarried

QUESTION: I am thirty-four years old, and not very happy. In my position I earn a fair living. My friends are excellent people, but not numerous. Unfortunately I don't feel I can confide in most of them, though I wish I could express to them my inmost thoughts.

On two occasions in the past I had

opportunities to marry, but my parents objected so sternly that I yielded. All my life Mother treated me like a little girl, and not until I was earning my own money did I have much to say about selecting my clothes. She objected to my going out with young people lest I might be led astray. I got a "going over" every time I went out with a boy.

My parents almost always decided to what outside doings I could go—church, school, and community. Father and Mother are now gone. I revere them for their interest in me, but I am sure they were mistaken. I want to urge other parents not to repeat these errors. The upshot is that I am left alone, and without any particular interest or goal for the future.

REPLY: A good number of young people have had a similar experience, and in some cases the results have been more tragic. Some have grown bitter and cynical toward life, and resentful toward anyone whose life has been happier. Others have drifted into a feeling of having been cheated by life, abandoned by society, and robbed of all social value.

Parents, of course, are not to be urged toward the opposite extreme. A sound outlook, Christian and informed, will lead to more moderate practices and counsel—somewhere about the midpoint between extremes. Many fathers and mothers, handicapped by poor guidance in the past, feel inadequate to parental responsibilities, and, while doing what seems best, fall short of the need.

All is not lost. Surrender to pessimism is not justified. There is room for much enlightened hope. The better part of life still lies ahead of you. Your experience must point you to cultivation of good personal traits, a good degree of initiative, seeking informa tion, pushing out into life's affairs, an discreetly seeking association with bot sexes. Many a woman has found satis faction in living her life alone, but th way to romance, or marriage, is nc closed. Make the most of it.

Use of earnings

QUESTION: Franklin, 18, is in college During the summer he was able to sav some money out of his earnings. No we are wondering whether we shoul expect this money to provide pock money for the school year. Shall we di continue his allowance?

REPLY: The total family situatic must be considered, along with pe sonal traits of the boy, in decidin such a matter. It would probably b best to have a calm, pleasant talk wit Frank and try to reach a conclusic satisfactory to all. If the school e penses are a heavy burden to the fam ily, Frank will certainly understan that he has a responsibility to use h money in a way that will help mos and that he should make the funds g as far as possible. Such understandin and responsibility are included in th benefits you will want him to receiv from his education.

If, however, the family can affor to continue Frank's allowance withou suffering, nothing will be gained b stopping the allowance because of th earnings. In the family discussion h should be informed as to just what th family finances look like and what th actual needs are. The whole exper ence of talking it over will serve as valuable guidance for him.

Letters regarding problems to be discussed i this "Clinic" may be sent to Dr. Rudisill 359 N. West End Avenue, Lancaster, Penn

"New and Original" Auxiliaries Wanted in Merged Church

AUXILIARIES of the new Lutheran Church in America are expected to be not merely a fusion of present organizations but "new and original in themselves."

The policy was expressed in a statement drafted by Dr. Franklin Clark Fry, president of ULCA, and approved by the Joint Commission on Lutheran Unity.

Auxiliaries of the new church will be the Lutheran Church Men, Lutheran Church Women, and Luther League. The present auxiliaries of the four merging churches (ULCA, Augustana, AELC and Suomi) will be asked to establish joint planning groups to draw up constitutions and other preliminary materials for the new organizations.

These planning groups will work with JCLU's sub-committees on auxiliaries, which are charged with "devising ideas and recommendations for the benefit and welfare of the auxiliaries (and so also for the church of the future)."

"As one of its last acts" before the merger is consummated, the statement added, "the Joint Commission on Lutheran Unity expects to formulate its own observations on the constitutions of the new auxiliaries . . . for transmittal to the Executive Council of the LCA for its use in exercising the power of review over the actions of the auxiliaries to assure that such actions are in conformity with the policies of the church."

The policy statement followed reports from the sub-committees on men's work and youth work.

As for Lutheran Church Men, the commission adopted a resolution that the auxiliary "shall be a new organization, rather than an absorption of several groups into a merged group."

The sub-committee on men's work was to meet March 23 in Chicago, with consultants from the auxiliaries of the merging churches.

A progress report by the Luther League sub-committee was received with "general commendation" by JCLU. It reported the youth auxiliary of the new LCA will be "a new creature and the program and policies should be developed in a new way."

The sub-committee proposes that the new church's Commission on Youth Activities will have a staff that will simultaneously serve the Luther League and act as advisor on behalf of the church to the Luther League.

The blueprint for the new Luther League calls for an annual "working" convention, limited to about 350 delegates. This will combine the features of the present Augustana Council and the annual ULCA Luther League officers' conference. The convention will be the Luther League's policy-making body.

The recommended plan calls also for larger church-wide youth conferences to be conducted by the Commission on Youth Activities.

Constituting convention for the new Luther League is proposed for the summer of 1962. Delegates will represent the four merging churches in ratio to the delegates permitted at the LCA constituting convention.

The sub-committee observed that "it will help to understand the relationship of the Commission on Youth Activities and the Luther League if we understand that they will work together very closely, as do the counselors and the officers of a local League."

"This intertwining is a sign of strength," the report concluded, "since they are working together to make a unified impact on the local congregations."

New College-Synod Lineup

A CHANGE in alignments affecting four colleges and five synods in the Great Lakes area was tentatively approved by the Joint Commission on Lutheran Unity at its meeting in Chicago.

As recommended by a sub-committee on

colleges, the affiliations of synods and colleges in the emerging Lutheran Church in America would be:

Augustana College, Rock Island, Ill.—Iowa Synod, Illinois and Eastern Missouri Synod, Wisconsin and Upper Michigan Synod, and Lower Michigan Synod.

Carthage College, Carthage, Ill., and Kenosha, Wis.—Iowa Synod, Wisconsin and Upper Michigan Synod, Illinois and Eastern Missouri Synod.

Grand View College, Des Moines, Iowa—Iowa Synod.

Suomi College, Hancock, Mich.—Wisconsin and Upper Michigan Synod, Lower Michigan Synod.

The sub-committee had indicated that the alignment of Iowa Synod with Augustana and Carthage would be temporary, and that in a few years the synod would give its entire support to Grand View College.

At present, the Michigan Synod is also aligned with Wittenberg University in Ohio.

The sub-committee was asked to prepare the proportionate share each synod will assume for the support of Augustana and Carthage, for recommendation to the constituting convention of the new church. It is understood that the Board of College Education of LCA will assume this responsibility after the first biennium of the new church.

Seal Design Approved

JCLU REAFFIRMED its approval of the original design of the official seal of LCA. The seal will be circular and presents a cross growing out of the base of a tree bearing symbolical leaves and fruit.

The name "Lutheran Church in America" encircles the central motif of life and fruit-bearing, and comprises the outer edge.

letters to the editor

Don't laugh

SIR: I'm shocked by "Thou shalt not laugh" (*The Lutheran, March 1*). What has it come to among our clergy? Do we laugh when a person is lying on a deathbed in great pain? Do we stand there and crack a few jokes? Men are dying in sin. That's no laughing matter, and telling a joke is no remedy for them. When people come to the hospital for souls, the church, they do not come for humor. Let's have done with trifling. (REV.) VICTOR MOELLER

Pender, Neb.

Estonia today

SIR: "Estonians reported faithful" in *The Lutheran* (March 1) is full of lies. "Archbishop" Kiivit is a Moscow stooge who talks according to orders from the Kremlin. I have private letters from Estonia which prove it. To be a member of the church is a dangerous risk to the whole family, therefore all letters painfully avoid mention of "church," "pastor," or "confirmation." It is said in a letter: "Children now go one by one to private lessons to the teacher" (pastor). Another letter writer explains how her 20-year-old daughter, a student at Tartu University, was told to get out of the university if she wants to prepare for confirmation. Jan Kiivit says the regime is Communist but not Russian. The fact is that everything is so russified that parents complain their children are forgetting their native language. In a letter I was told that "in our one-family three-bedroom house eight families are now living. Six of them are 'masters' (Russians). Only they are privileged to use the kitchen."

Loganport, Ind. (NAME WITHHELD)

Anthem competition

SIR: The annual competition for anthems for average church choirs is announced by the Chapel Choir Conductors' Guild, Capital University, Columbus 9, Ohio. A prize of $100 is offered. Everett W. Mehrley is chairman of the contest which closes Sept. 1.

EVERETT W. MEHRLEY

Columbus, Ohio

Work Started at Salisbury On New Synodical Building

By FRANK K. EFIRD

SALISBURY — Dr. F. Eppling Reinartz, president of Southern Seminary, Columbia, S. C., spoke at the ground-breaking service for the new synodical headquarters at Salisbury, March 12.

Total cost of the project, including the building, furnishings and land, will be $210,862.

New Constitution in Dispute

DELEGATES at the annual synodical convention, scheduled April 17-20 at St. Mark's Church, Charlotte, will decide whether to adopt a new constitution which was presented last year by a Committee on Organizational Structure.

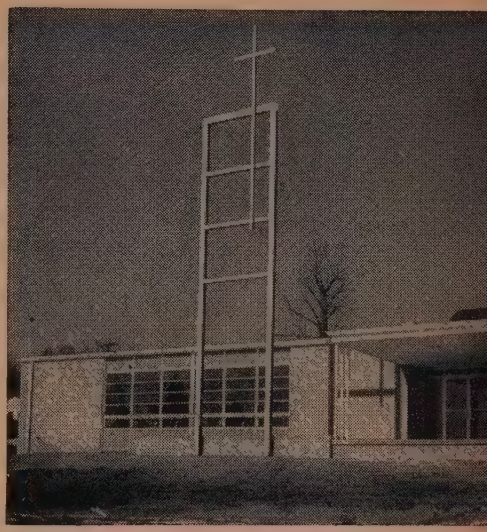
The Executive Board of the ULCA, after review of the document, suggested that adoption be postponed until after the formation of the Lutheran Church in America. The synod's executive committee first agreed, but then reversed itself.

The executive committee is studying a number of changes offered by the ULCA Executive Board. One is the elimination of an amendment relating to congregational power, which the executive committee will recommend to be deleted.

Other changes recommended by the Executive Board include items relating to policies such as granting to auxiliaries, corporations, boards of trustees, and institutions the right to hold property; and to wording that anticipates the LCA constitution before it has been adopted.

Dr. Franklin Clark Fry will be the ULCA delegate at the convention. In an editorial in the February *North Carolina Lutheran,* Editor Jeff Norris discusses the constitution problem and the visit of Dr. Fry. He says:

"There is no known connection, but the official ULCA representative to the synod convention in April will be the president himself, Dr. Franklin Clark Fry. This bit of news is greeted with joy. It is always a pleasure, a privilege, an education in itself to entertain President Fry at the synod convention. He may be coming because North Carolina has fallen into the status of a 'problem synod,' but, if so, we can only say that rebelliousness has its rewards."



New Good Shepherd Chapel at Brevard, N. C., was consecrated Feb. 12. It has seating capacity of 200, sufficient for needs of congregation for many years. Residence behind chapel has been made an education and fellowship unit with assembly room and kitchen. Alfred D. Rhyne is the pastor of the church.

Benevolence Goals More Difficult

The synod is finding it more and more difficult to meet its total benevolence goals, despite a giving increase of 64 per cent or $273,332 from 1955 to 1960 and a record-breaking benevolence total of $714,336 in 1960.

It has been pointed out that between 1955 and 1961 the ULCA apportionment has increased 131 per cent, from $186,600 to

NORTH CAROLINA . . .

$431,726. In 1960 the synod paid 83.9 per cent of its ULCA benevolence and 100 per cent or over on its other benevolence goals. A recent analysis shows that for all causes the giving per communicant in 1960 was $122.67, of which $28.17 was for benevolence.

In discussing the matter, Dr. F. L. Conrad, synodical president wrote:

"To my knowledge, no other synod in the ULCA contributed to as many other needy causes and basic institutions in 1960, as did our synod — Southern Seminary, Lenoir Rhyne College, Lutheridge, Lowman Home, North Carolina Homes for the Aged, Children's Home, and our headquarters building. This amount totaled $188,520.52. These causes and institutions are vital to our home base, which must be kept strong, if we are to reach beyond the border with the gospel of our Lord."

The problem facing North Carolina looms big in 1961. By February 172 of the 185 congregations had pledged $766,000 on the $870,357 budget for 1961. The synod's executive committee is proposing a $950,000 budget for 1962.

1,935 Members Give Tithes

A RECENT SURVEY by Dr. Ernest L. Misenheimer, assistant to the synodical president, reveals the synod has 1,935 tithers; that 57 congregations have the every-member visitation program, 57 have a budget pledge Sunday, 3 have cottage meetings, 21 use other plans; and that 110 use the single-pocket offering envelope and 42 the duplex.

A TOTAL of 1,186 pastors and congregational evangelism committee members attended ten area schools in January and February for the presentation of the new Resource Book on Evangelism.

JACK OETGEN of New York, executive secretary of United Lutheran Church Men, conducted a training institute for 50 synodical ULCM leaders at St. John's Church, Salisbury, Feb. 11 and 12.

FLORIDA

ULC Congregation Organized at Nation's Southern Tip

By CARL A. DRISCOLL

TAMPA, FLA.—The southernmost tip of the continental United States now has a United Lutheran congregation, and Florida has launched what is certain to be a record year in the church for organizing new congregations.

Holy Trinity Church, Key West, was organized March 5 with 75 charter members under the leadership of the Rev. Gerald C. Wise. Of the twelve remaining proposed missions, three have tentative dates for organization this spring, and most of the others hope to organize before the end of the year.

Three missions will have native sons for developers. The Rev. Wayne S. Allran came to Tarpon Springs last week. Seminarian Rollin Hansen, of Grace Church, Lakeland, goes to Messiah, Panama City, and Seminarian Perry B. Griffith, of St. John's Church, Hollywood, goes to Casselberry, both on June 12.

The Rev. Robert E. Carl will initiate work in Ocala on May 1. The Rev. Andrew F. Theisz, who has served St. Paul's Church, Tampa, for the past eight years, will begin developing a new mission in nearby Brandon on April 15.

Membership Increases by 2,000

MEMBERSHIP REPORTS for 1960 show a gain of nearly 2,000 in baptized members and 1,081 in communicants. Church property valuation gained $450,000, but indebtedness increased only $36,670.

Giving for congregational expenses declined nearly $11,000 but benevolence giving increased nearly $46,000. Per capita

Synod Convention Calendar

April 10-13
SOUTH CAROLINA:
Incarnation Church, Columbia

April 11-13
VIRGINIA:
Resurrection Church, Arlington

giving on the basis of communing members declined $7.81 to the current figure of $117.27.

THE AGGRESSIVE program of the stewardship committee, under leadership of Pastor Louis G. Golder, and the synod-produced filmstrip on benevolence have helped to make the congregations more responsive to supporting the work of the entire church.

A workshop for a selected group of laymen will be held April 28-29 at Camp Groveland, to train visitors to assist congregations with their stewardship programs. Walter Jensen, of the Lutheran Laymen's Movement, will be the resource leader.

Synod Convention May 8-11

PLANS ARE nearly completed for the convention of synod to be held May 8-11 in Trinity Church, St. Petersburg. Dr. E. Ray Morack will be the chaplain.

Time is being reserved for the dedication of the new synodical parsonage in Tampa, and open house at the home of President and Mrs. Royall A. Yount. Dr. Dwight F. Putman will be the ULCA representative.

CO-OPERATIVE PLANS with Augustana and Suomi congregations have been in progress for some time, and more are planned as merger time draws nearer. The camping program at Augustana's Camp Emmanuel will be a unified effort again this year with Daniel L. Bergstresser as director and an Augustana pastor in charge of recreation.

Investigation of retirement homes and homes for the aged involve Augustana's Retirement Home at Deland, and Suomi's Home for the Aged. At present, there are 18 Augustana congregations in Florida and two of the Suomi Synod.

Among the Congregations

LUTHER MEMORIAL, Hollywood, H. S. Hugus, pastor, has completed a LLM directed capital fund campaign for their first unit. With a two-year minimum goal of $12,000, pledges totaled $13,057.

ST. JOHN'S, Hollywood, Robert E. Grefe, pastor, celebrated its 35th anniversary on Jan. 29. Certificates of recognition were presented to five charter members.

TRINITY, St. Petersburg, Dr. Henry V. Kahlenberg, pastor, will mark its 50th anniversary on March 26.

ST. PAUL'S, Sarasota, Leroy C. Trexler, pastor, had cameramen at services Jan. 29 photographing the building and congregation at worship for the U.S. Information Service magazine *America*. The paper is circulated in Iron Curtain countries to present the American way of life.

FLORIDA'S 53 congregations now have eleven students preparing for the ministry and three additional applications under consideration.

Ground was broken recently for first unit of Redeemer Church, Fort Myers. Shown at service: Synod mission director W. Baxter Weant, the Rev. A. E. Schmidt, Redeemer's Pastor D. L. Bergstresser, Dr. H. B. Dickert

Detroit Church Establishes School for Retarded Children

By RAYMOND A. HEINE

DETROIT—A school for mentally retarded children has been established in Holy Communion Church, Detroit. This new venture in community service is provided by the church with the co-operation and financial support of the United Foundation and the Society for Retarded Children.

The decision to enter this field was made after the pastor, Dr. Alfred G. Belles, proposed it to the church council among several alternative areas of service.

A survey of the community revealed that the greatest need was for guidance and teaching of mentally retarded children. Only one other church in the city had made facilities available for this purpose.

THE SCHOOL began operating on Feb. 1. It has an enrollment of 40, with a waiting list. The instructor is certified by the State of Michigan in special education and has an M.A. degree.

The class size is limited to ten children between the ages of four and eight. Morning and afternoon sessions are held on alternate days to accommodate the four classes.

Although the children are classified "unteachable," some have made enough progress to be reclassified for acceptance into public schools.

There is no restriction of race, creed, or culture. The enrollment includes ten Negroes, five children of Italian extraction, four of Polish, and one Armenian.

Evangelism Meetings Held

EVANGELISM COMMITTEE of synod arranged three area meetings for pastors to share their ideas and programs for evangelism. These "brainstorming" sessions were scheduled March 15, 16 and 20 in Gethsemane Church, Grand Rapids; St. Stephen's Church, Lansing, and Resurrection Church, Detroit.

The Rev. Dana Johnson, of the department of evangelism of the Board of Social Missions, attended each meeting. The Rev. George Volkmar, personalized services director of the synod's evangelism committee, led in making plans for the sessions. The moderators were the Rev. Villis Varsbergs of Grace Church, Albion; the Rev. Richard Preis, of Trinity Church, Ann Arbor, and Pastor Volkmar.

VACATION CHURCH SCHOOL INSTITUTE will be held on April 22 at Immanuel Church, Jackson, to prepare for VCS Workshops in several areas of the synod this spring.

Leadership is being provided by the Board of Parish Education. This is the first step in training indigenous leaders in parish education who will be able to conduct training programs for other church school workers.

Conferences for Lay Leaders

THE REV. RAYMOND TIEMEYER, administrative assistant to the president of the United Lutheran Church, and Dr. Donald L. Houser, executive secretary of the Board of American Missions, will speak in Michigan on April 16 and April 23, respectively, at conferences for church councilmen and other lay leaders of the congregations.

Two conferences will be held on each Sunday—on April 16 at Trinity Church, Kalamazoo, and Immanuel Church, Jackson; on April 23 at Good Hope Church, Garden City, and Holy Communion Church, Detroit.

More than 600 lay leaders will receive training at these conferences, which will place special emphasis on stewardship, evangelism, and parish education.

TRIUMPHANT CROSS CHURCH, St. Clair Shores, the Rev. Robert West, pastor, reports 350 at worship and 257 at Sunday school on the first Sunday in their new church building, Feb. 12. Dedication has been set for April 9.

Carthage Selects Builders Of First Units at Kenosha

CARTHAGE, ILL.—Two general contractors have been chosen for the first buildings of Carthage College's multi-million dollar second campus in Kenosha, Wis. Construction is expected to start early this spring.

C. G. Schmidt of Milwaukee will build the two dormitories, dining hall and student union, at a total cost of about $1,600,000. The Camosy Construction Co. of Kenosha will erect the multi-purpose building to include classrooms, laboratories, auditorium, library and offices, at a cost of about $1,500,000.

Another $1 million will be expended for landscaping, roads and parking lots, and furnishings for the college buildings.

Letters of intent were issued to the contractors after a meeting of the college executive and building committees and the architects in Chicago on Feb. 22.

Thief Needs Manual

A THIEF broke into the parked automobile of Pastor Arthur R. Stees, of Faith Church, Rockford, Ill. Only item stolen was an evangelism training chart titled "Christ Is the Good News."

The instruction manual that goes with the chart was not taken. "If the thief would like to have the complete set he can have it by writing me," offered Pastor Stees.

Architects for the residence halls, dining hall and student union are Mittelbusher and Tourtelet, of Chicago. A Kenosha firm, Lawrence Monberg and Associates, is the architect for the multi-purpose building.

The buildings are to be completed and ready for occupancy by June 1962, in preparation for the enrollment of 300 freshmen that fall. New dormitory units and teaching facilities will be added each year to accommodate a student body expected to be about 1,500 in the fall of 1965.

Lay Counselors Help Chicago Lutheran Boys in Trouble

By JOHN E. COOPERRIDER

CHICAGO—A lay counseling program for Lutheran boys who have been apprehended by the police has "definitely gotten off the ground," according to Clifford Dahlin, executive secretary of the Lutheran Council of Greater Chicago, under whose auspices the program was started a year and a half ago.

The Big Brother program, as it is called, was started "very cautiously," said Mr. Dahlin, in collaboration with the several Lutheran church bodies in the Chicago area and the Lutheran Charities Federation.

Its primary purpose is to offer counseling service to Lutheran boys referred to it by the juvenile officers of the Chicago Police Department. At present the program is confined to the city of Chicago.

The boys referred are those involved in what the police call "station adjustments." They are not, in most cases, required to appear in court. In "station adjustment" cases, the juvenile officers attempt to solve problems of delinquency without filing formal charges in court.

The counselors are laymen, not trained social workers. Thus far, boys requiring the skills of professional workers are not offered services under this program.

Referrals are made to the council by juvenile officers. District counselors immediately contact the pastor of the church in which the boy claims membership. The pastor is then requested to recommend a man of his congregation, qualified to act as a Big Brother.

The district counselor subsequently receives reports from the Big Brother and cooperates with the pastor in helping the Big Brother serve the boy.

Area Workshops Scheduled For Vacation School Aides

By WILLIAM L. PIFER

INDIANAPOLIS—An institute for workshop leaders was to be held March 18 at Bethlehem Church, Indianapolis.

Staff members of the Board of Parish Education, ULCA, conducted the institute in preparation for daily vacation Bible school workshops to be held in April and May at Richmond, Middlebury, Fort Wayne, Evansville, Indianapolis and Batesville.

NORTHEAST DISTRICT of the Indiana Synod will hold an Evangelism Conference April 9 at the Lutheran Church of Our Saviour, Fort Wayne, under direction of the synod evangelism committee.

The Rev. Graham Kleespie, of Columbia City, will be the dean. Speaker will be the Rev. Dana Johnson, associate secretary for evangelism, Board of Social Missions. Discussion groups will be led by the Rev. T. L. Hertenstein, the Rev. Gerald North, and Dr. Clark Grove.

THE REV. DUANE SCHROEDER, of Trinity Church, Valparaiso, represented the ULCA Board of Social Missions at an Interdenominational Churchmen's Seminar in Washington last month.

LUTHER LEAGUE of Indiana is investigating the possibility of establishing a synodical work camp in the state.

Ohio Senior City Planned

COLUMBUS, OHIO—A $2 million FHA mortgage is being sought by the Lutheran Welfare League of Central Ohio for the erection of a Lutheran Senior City which will be one of the state's largest facilities for older persons.

The Rev. A. E. Bradow, league executive director, said the home will be built on an 18-acre site just north of Columbus. It will have one-story units to accommodate about 285 people.

Tax Amendment Proposed

MADISON, WIS.—Gov. Gaylord Nelson has asked the Wisconsin legislature to amend state tax regulations to permit a clergyman to exclude from his income the value of a home furnished him by the church as a parsonage or the rental allowance paid to him by the church for the purpose of renting a home.

The governor also recommended to legislators that another state tax regulation be amended to permit deduction of religious, charitable and educational contributions by businesses to out-of-state organizations.

Dr. Seegers Named to Post At Valparaiso University

VALPARAISO, IND.—Dr. J. Conrad Seegers, who last month retired as president of Muhlenberg College, Allentown, Pa., has been appointed visiting professor of education and consultant to the president of Valparaiso University.

He will begin his work at the Indiana school in the fall, it was announced by Dr. O. P. Kretzmann, Valparaiso president.

Dr. Seegers said, however, he will maintain his Cape May, N. J., home as his permanent residence.

Valparaiso University is a co-educational institution operated by the Lutheran Church—Missouri Synod. It has about 2,500 students enrolled in schools of arts and sciences, engineering and law.

In January, Valparaiso announced acquisition of a 55 per cent interest in Pocono Crest, an 1,800-acre resort in Monroe County, Pennsylvania, formerly known as Lutherland. The transaction was considered as a possible step toward establishment of a junior college.

Dr. Seegers was president of Muhlenberg for eight years. Previously he had spent 26 years at Temple University in Philadelphia. A Muhlenberg alumnus, he is the author of several books and articles, mostly in the field of education.

NEW YORK

Loudonville Congregation To Be Organized April 14

By CLAYTON G. VAN DEUSEN

ALBANY—Good Shepherd Church, Loudonville, the newly named mission congregation in the Capital District, will attain official status next month. The first congregational meeting will take place April 14 with adoption of the constitution and election of the church council.

Organization Day will be April 16, when two services will be held. Charter members will be received into membership at 11 A.M., and the council installed at the 4 P.M. thanksgiving service. Board Missionary George Kenyon will officiate.

ST. JOHN'S CHURCH, Albany, was host to a Luther League workshop for the three districts of the Hartwick Conference—Eastern, Palatine, and Scohanna. The broad scope of the program involved pastors, advisors, district officials, and local league presidents. The Rev. John Buerk, assistant pastor of St. John's and Luther League chairman for the conference, was in charge.

ZION CHURCH, Cobleskill, the Rev. Eugene Umberger pastor, achieved the satisfaction of more than doubling its Lutheran World Action quota for 1960.

EMMANUEL CHURCH, Albany, the Rev. Clayton Van Deusen, pastor, is a newcomer to the list of congregations subscribing 100 per cent to *The Lutheran.*

THE REV. JAMES MOY, a Chinese-American minister in his first pastorate, addressed the fourth annual Lenten Institute at Rhinebeck. Sponsored by the Council of Church Women of Rhinebeck, it was held at Third Lutheran Church. The speaker is pastor of Christ Lutheran Church, Germantown.

Choose from **6** Exciting **LUTHERAN TOURS** for **1961**

TOUR 2

ECONOMY TOUR OF EUROPE

June 17 to July 11, 1961

Visit France . . . Austria . . . Italy . . . Switzerland . . . Germany . . . Belgium . . . Holland . . . England.

TOUR 3

DELUXE EUROPEAN TOUR WITH HOLY LAND EXTENSION

July 22 to August 29, 1961

Visit the important cities of the Reformation with Dr. Oswald Hoffman, Lutheran Hour Speaker.

TOUR 4

HAWAIIAN HOLIDAY

June 26 to July 11, 1961

Treat yourself to the fun of a Hawaiian holiday. By air both ways or air and ship.

TOUR 5

ALASKA AND THE CANADIAN ROCKIES

June 28 to July 16, 1961

Visit Banff and Lake Louise on this delightful tour-cruise.

TOUR 6

WEST COAST AND NATIONAL PARK TOUR

July 19 to August 5, 1961

Visit California and the West Coast . . . see Disneyland and Yosemite and Yellowstone National Parks.

TOUR 7

ORIENT-SOUTH PACIFIC VACATION TOUR

July 10 to August 10, 1961

Visit the exotic countries of the Orient . . . go "down under" to Australia, New Zealand and the Fiji Islands. Tour will be personally escorted by Dr. T. G. Eggers.

FOR COMPLETE INFORMATION ON THE TOUR OF YOUR CHOICE, MAIL THIS COUPON TODAY.

Lutheran Travel Bureau, Dept. L
8147 Delmar Ave.
St. Louis 30, Mo.

Please send information on the tours I have checked:

2 ☐ 3 ☐ 4 ☐ 5 ☐ 6 ☐ 7 ☐

Signed _____

Address _____

City _____ Zone____ State_____

Pacific Synod Convention Set May 15-18 in Medford

By OLIN G. DASHER

SEATTLE, WASH. — Plans are being completed for the 61st annual convention of the Pacific Synod, May 15-18, at Zion Church, Medford, Ore. The Rev. Harvey Coovert is pastor of the host church.

Dr. Lawrence D. Folkemer, of the Gettysburg Seminary faculty and a member of the Board of Higher Education, will be the ULCA representative. The chaplain will be the Rev. Earl Anderson, pastor of Ebenezer (Aug.) Lutheran Church, Lake Stevens, Wash.

DEDICATION of Bethlehem Church, Spokane, Wash., is set for early April. The first unit building was occupied by the mission congregation last Nov. 27. Cost of the building and furnishings was $84,000. A chapel seating 170 is on the second floor, and Sunday school rooms are on the ground floor. The Rev. Waldemar Hintz is pastor.

IMMANUEL CHURCH, Vancouver, Wash., dedicated its building on Feb. 26. Synod President Edwin Bracher conducted the ceremony. The pastor is the Rev. William Rizer.

NINTH ANNUAL Laymen's Retreat of the Southern Conference United Lutheran Church Men was held March 3-5 at Menucha. The Rev. Harald S. Sigmar, of St. Paul's Church, Vancouver, Wash., was the chaplain, and the Rev. Thomas Auer, of McMinnville, Ore., conducted studies on worship. Information on the forthcoming LCA merger was presented by Synod President Bracher.

WOMEN'S RETREAT for the four merging Lutheran bodies in the Pacific Northwest will be held May 1-3 at Pilgrim Firs on the Olympic Peninsula. Theme of the program will be "Come Ye Away."

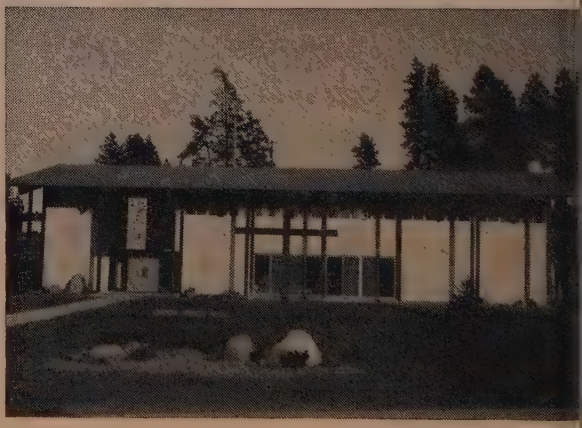
Church Women to Meet

UNITED LUTHERAN CHURCH WOMEN of the Northern Conference will meet April 19 at St. James' Church, Seattle. A feature will be the mission pageant presented by women of St. Paul's Church, Seattle.

Jack Harris, a member of Tacoma's Luther Memorial Church (ALC), will describe the congregation's work with prisoners and parolees from the U.S. Federal Prison on McNeil Island.

SOUTHERN CONFERENCE ULCW meets April 11 at Our Saviour's Church, Eugene, Ore. An evening meeting for women of the Spokane area is also planned next month.

TRINITY CHURCH, Longview, Ore., has inaugurated two sessions of Sunday school



First unit building now in use by Bethlehem Church, Spokane

mostly for students from nursery through the sixth grade. Pastor Arthur E. Wulf said this arrangement permits reducing the average number of pupils in classes from 2 to 12.

"QUESTION 7" was premiered in Seattle's Orpheum Theater on March 9, with two of the German stars present, Erik Schumann and Almut Eggert. The film produced by Lutheran Film Associates and Louis de Rochemont was scheduled for at least ten days' run.

DR. ROLAND H. BAINTON, of the Yale Divinity School, was to give a series of lec

tures March 19-23 in University Congregational Church, Seattle, on "Personalities of the Reformation."

Mission Developers Called

THREE STUDENTS graduating from Pacific Seminary in May have been called by the Board of American Missions to develop new congregations in Pacific Synod territory.

Elvin E. Bjork, of St. James' Church, Portland, will go to Kent (West), Wash., between Seattle and Tacoma.

Delmar T. Anderson, of Immanuel Church, Centralia, Wash., will go to Newport-Toledo, Oregon.

William I. Brooks, of Our Saviour's Church, Eugene, Ore., goes to Goldendale, Wash.

Bibles for Morton Institutions

THE HOSPITAL, the rest home and the jail at Morton, Wash., are now equipped with copies of the Bible for all residents, provided by members of Central Lutheran Church in the town near Mt. Rainier.

The Bibles were presented to the institutions by the Rev. William Crouser, new pastor of the congregation, formerly a Navy chaplain. Dr. J. Arnold Wark, co-owner of the Morton General Hospital, is an active member of Central Church.

YOUNG PEOPLE of Zion Church, Camas, Wash., held a retreat at Menucha March 18-19. The leaders were Dr. Gerland Pederson, Pastors Harald and Eric Sigmar.

Seattle Church Prepares For Augustana Convention

SEATTLE, WASH.—Even in the midst of preparations for dedication of a $230,000 parish unit, Gethsemane Lutheran Church of Seattle is looking ahead to one of the most important events in its 75-year history.

Under the leadership of Pastor Everett J. Jensen, committees have been set up to prepare for the 102nd annual synod of the Augustana Lutheran Church, June 12-18.

The convention will be of particular significance as it will be the last meeting of this type of the Augustana Lutheran Church. That body will merge with the United Lutheran Church in America, the Suomi (Finnish Synod), and the American Evangelical Lutheran Church into the Lutheran Church in America, at a constituting convention in 1962.

The most important business action to take place at the modern downtown church next summer will be the second and final formal vote on the merger, to be effective in the spring of 1962. The vote will bring the total membership to almost three million.

The first vote, at Rock Island, Illinois, last June, was overwhelmingly in favor of the merger, Pastor Jensen said.

More than 1,000 delegates and guests will attend the sessions in Gethsemane Church and its adjoining, soon-to-be-completed parish unit. The new plant is designed to serve not only its members, who come from throughout the Greater Seattle area, but also the people living or working in the downtown area.

available for FREE booking

THE LITTLE "O" With No Place to Go

Color filmstrip with 33 1/3 rpm record

It's the story of the Board of Publication . . . its facilities, its functions, the people who make the wheels turn . . . told in an interesting and informative way. Here is a means of letting your church group know what one of the vital arms of the United Lutheran Church in America is doing.

- For FREE Booking give date of showing, write or phone your nearest Lutheran Church Supply Store

See page 47 for address

Excellent for Church School Classes, ULCW and ULCM groups, Luther Leagues.

Never-Failing Spring Gushes in Altoona Church Basement

ALTOONA, PA. — Pastors of the East and West Allegheny Conferences could refresh themselves literally as well as spiritually at their annual pre-Lenten retreat, held in Temple Eighth Church here.

Temple Eighth is probably the only ULCA church that has a free-flowing spring in its basement. The spring was there when the church was built in 1928, and it hasn't stopped running since.

In 1937 when drought caused a water shortage, several volunteer fire companies came to the church to fill their auxiliary tanks with spring water.

Retreaters were told by Pastor Richard A. Miller that the spring gushes about 500 gallons every 40 minutes. The water pours into a sub-basement reservoir, from which it must be pumped into the Altoona sewer system.

It is all wasted, since the church uses the city's metered water supply. Temple Eighth pays for that, and pays also the costs of automatic pumping.

What to do about the spring? A Harrisburg firm suggested it would be a "natural" for air conditioning. But Altoona's summer weather isn't overly oppressive, so nothing yet has been done.

How Will Merger Affect Us? Councilmen to Be Instructed

By ROBERT G. SANDER

JOHNSTOWN, PA.—Church councilmen of the Central Pennsylvania Synod will learn more about the new church being formed through merger, at a series of district meetings this spring.

Specific attention will be given to the operation of districts, new constitutions for congregations, and new bases of benevolence apportionment in the Lutheran Church in America.

East Allegheny Conference meetings are scheduled at Zion Church, Hollidaysburg, April 12, and First Church, Phillipsburg, April 25. West Allegheny meetings will be held at Trinity Church, Somerset, May 16.

PACIFIC LUTHERAN THEOLOGICAL SEMINARY

Charles B. Foelsch, Ph.D., Pres., Berkeley 8, Calif.

At Berkeley, the summer of 1961, is sure to be cool —just right for study. Pastors may enroll for our graduate program—June 26 to July 14. Master's degree credits. Modest cost. Guest lecturers from other campuses and members of our own faculty will teach. Leaflet.

Undergraduate class limited to 30 college graduates enters Sept. 4, 1961. Catalog. Information.

IN MIAMI, FLORIDA
St. Peter's
The New Cathedral of the South
33rd to 34th Avenue
on West Flagler Street
Worship
8:00, 9:30 and 11 A.M.

Worship with us in beautiful . . .
3 Services: 8:30, 9:45, 11 a.m.
S.C. School: 8:30 & 9:45 a.m.
Colorado Blvd. at 18th Ave.
Rev. J. Benner Weaver, D.D., Pastor
Rev. Ben A. McCracken, Asst. to the Pastor
Messiah
LUTHERAN
CHURCH
Denver

CHRIST THE KING
LUTHERAN CHURCH IN THE LOOP
327 S. La Salle Street
(second floor)
CHICAGO
LLOYD L. BURKE, Pastor
Holy Communion 9:30 a.m.
Services 11 a.m. & 7 p.m.
WEEKDAYS
12:10 p.m., 12:40 p.m.

nd Mt. Calvary Church, Johnstown, May 17.

Church Vocations Promoted

YOUNG PEOPLE had the opportunity to meet with members of the synod's Committee on Church Vocations at four points in the East and West Allegheny Conferences this month. Purpose of the meetings was to show the urgent need for full-time church workers, and to help those interested in preparing for such work.

Meetings were scheduled March 17 at Trinity Church, Somerset; March 18, Moxham Church, Johnstown; March 23, St. John's Church Clearfield; and March 24, First Church, Altoona.

Camp Sequanota Board Meets

ROBERT G. ROSE, Johnstown attorney, was re-elected president of the Camp Sequanota board of directors at the annual meeting in First Church, Altoona.

Reports showed the camp received congregational and synodical gifts totaling $26,078 in 1960. Debt is down to $3,000.

Swimming pool repairs and the installation of a new filter system have been completed. This spring a bath house will be built and some cabins will be winterized.

Lutheran

CHURCH SUPPLY STORES

(United Lutheran Publication House)

2900 Queen Lane, Philadelphia 29, Pa.

22 W. Madison St. Chicago 2, Ill.
610 Wood St. Pittsburgh 22, Pa.

1233 Hampton St. Columbia 1, S. C.
805 Locust St. Des Moines 9, Iowa

3103 W. Sixth St. Los Angeles 5, Calif.
31 E. North Ave. Baltimore 2, Md.

32 N. Second St. Harrisburg, Pa.
237 King St. W. Kitchener, Ont., Canada

115 S. 13th St. Philadelphia 7, Pa.
17 Park Place New York 7, N. Y.

1317 S. 16th St. Milwaukee 4, Wis.
219 W. Sixth St. Austin 61, Texas

11 Arzuaga St. Rio Piedras, P. R.

Your denomination's official source for church and church school supplies and articles of Christian significance.

Order from the branch nearest you.

Pittsburgh Synod Missions Start Buildings This Spring

By LUTHER E. FACKLER

PITTSBURGH, PA.—Three mission congregations are ready to begin construction of church buildings this spring. Twelve other recently organized missions are in earlier stages of their building programs.

Prince of Peace Church, Erie, organized in 1955, is building a first unit to cost about $100,000. St. Paul's Church, Erie, is constructing a $180,000 edifice.

Apostles' Church, Penn Township (Pittsburgh), also is erecting a first unit for $100,000.

PLANS ARE ALREADY underway for rebuilding St. John's Church in Glassport, destroyed by fire last month. Several churches in the Pittsburgh Synod have decided to help by contributing all proceeds from their Lenten self-denial offerings.

SPECIAL RECOGNITION service will be held April 23 for Boy Scouts and Explorers in the Pittsburgh Council who have earned the Pro Deo et Patria awards for church-related scouting achievements.

Laymen's Conference at Thiel

"CHRISTIANITY AND ECONOMIC LIFE" is the theme of the 11th annual Laymen's Retreat to be held April 7-9 at Thiel College, Greenville. Dr. Theodore Pretzlaff, former industrial relations secretary of the Ameri-

PA.: PITTSBURGH . . .

can Lutheran Church, will speak on Christian principles of labor and management.

Dr. Alfred M. Hull, associate professor of economics at Thiel, will discuss the historical background of the economic system.

PITTSBURGH PASTORS of all denominations met March 9 in a conference on "The Psychology of the Ongoing Work of the Ministry." Speaker was Dr. Otis A. Maxfield of Columbus, Ohio, visiting professor in pastoral psychology at Andover Newton Theological School.

Volunteers Help at Passavant

PASSAVANT HOSPITAL reports that 424 volunteers gave 20,142 hours of in-hospital service during 1960. Among these were the Gray Ladies unit of the Red Cross, auxiliary members, and other church and civic groups.

One of the newer organizations is the Hospital Aides, who assist in nursing services, transporting patients, clerical work and community relations.

The hospital also is helped by about 200 sewing groups in the Tri-state area who provide emergency kits, items for the children's wards, and favors for holiday trays.

DR. CHAUNCEY G. BLY, new president of Thiel College, assumed his duties on the Greenville campus on March 1.

DECEASED

MRS. GERTRUDE L. GUNDERMAN, 84, widow of the Rev. Louis Gundermann, died Jan. 12 in Flint, Mich. Pastor Gunderman, who served Holy Trinity Church in Flint for 31 years, died in 1958.

Mrs. Gunderman was born in Greensburg, Pa., and taught in the Pittsburgh schools before her marriage in 1907. Before going to Flint she served with her husband in pastorates at Sidney, Neb.; Monroe, Wis., and Ann Arbor, Mich.

Surviving her are a son, Louis F. Gunderman, of Seven Mile, Ohio; a daughter, Mrs. J. Stanley King, of Buffalo, N. Y., and three grandchildren.

Funeral service was conducted Jan. 15 in Holy Trinity Church by the Rev. Theodore Moehring and the Rev. Albert H. Kech. Interment was in Glenwood Cemetery, Flint.

THE REV. M. L. KESTER, D.D., 7[illegible] died Feb. 16 in Edgefield, S. C. Born i[illegible]

15th Annual

CHURCH MUSIC INSTITUTE

Ministerium Camp
Shawnee-on-Delaware, Pa.
L. David Miller, Dean

August 6-12, 1961

Stimulating lectures and discussions, organ and choral concerts. Complete music display.

For descriptive folder and registration blank write immediately to:

The Reverend Earl F. Rahn, D.D.
2900 Queen Lane, Philadelphia 29, Pa.

Individual pieces. Complete chancel renovations. New installations.

CHURCH FURNITURE

Expert workmanship in our own woodshop means satisfied customers. We can suggest designs or quote on your architect's prints and specifications. Write for FREE Catalog, 113E, giving information on Chancel Furniture, Paraments, Stoles, Choir and Clergy Vestments, Altar Brass, Communion Ware.

Write to Dept. L

ECCLESIASTICAL ARTS
2900 QUEEN LANE, PHILADELPHIA 29, PA.

now is the time to order:

"Job, A Spiritual Pilgrim" (Episode 1), 60 frame, sound-color filmstrip, for use on April 23, Intermediate-Adult Departments, Augsburg Uniform Series. (VSD713R) $9.00

Write for Audio-Visual correlation list, giving suggestions for other Sunday school departments.

LUTHERAN CHURCH SUPPLY STORES
(United Lutheran Publication House)
See page 47 for nearest branch address

Salisbury, N. C., he was graduated from Newberry College and Southern Seminary, and was ordained in 1912.

He served parishes in Salisbury, Lexington, Gold Hill, Concord, Bear Poplar and Kannapolis, N. C., and in Johnston, Newberry, Leesville and Ehrhardt, S. C. He retired in 1954 and made his home in Columbia until the time of his death.

Surviving are his wife, the former Annie Little, and these children: Mrs. Ruth Davis, Newberry, S. C.; Virgil C. Kester, Columbia, S. C.; Mrs. Mary Downs, Aiken, S. C.; Carroll L. Kester, Columbia, S. C., and John L. Kester, Raleigh, N. C.

Funeral service was conducted in St. Paul's Church, Columbia, by the Rev. Robert F. Shelby, Jr., and Dr. Karl W. Kinard, president of the South Carolina Synod.

THE REV. MENNO S. SHARP, 83, died Feb. 27 in Chambersburg, Pa. A native of Brickerville, Pa., he was a graduate of Gettysburg Academy and College, and Gettysburg Seminary. He was ordained in 1905.

He served pastorates at Funkstown, Md.; Martinsburg, Enola and Mount Union, Pa. Retiring in 1949, he and Mrs. Sharp lived in Newton Hamilton, Pa. Upon Mrs. Sharp's death in 1958 he made his home in Chambersburg.

Surviving are four daughters, Mrs. C. C. Keller, Dillsburg, Pa.; Mrs. Anna May Vanderhoof, Thousand Oaks, Calif.; Mrs. Fred Ramey, Burbank, Calif., and Mrs. Sheldon Grove, Chambersburg.

Funeral service was conducted March 1 at Mount Union by the Rev. Raymond A. May, of Huntingdon, and Dr. Dwight F. Putman, president of the Central Pennsylvania Synod. Burial was in the Lutheran Cemetery in Enola.

MRS. ANN S. THOMSEN, 67, wife of the Rev. C. Henry Thomsen, pastor emeritus of Good Shepherd Church, South Ozone Park, N. Y., died Feb. 4 in Lakewood, Calif.

Besides her husband she is survived by a daughter, Mrs. Margaret Rissmiller, and two sons, Dr. Frederick Thomsen and Steven Thomsen.

Funeral service was conducted by the Rev. E. E. Campbell, Mt. Olivet Lutheran Church, Lakewood, Calif. Burial was in Whittier, Calif.

OGDEN & SON

Kneeling benches and pads. Kneeling pads recovered, 156 Pelham Road, Philadelphia 19, Pa.

PARISH WORKER WANTED

In locality near Chicago. Established congregation in new building. Unlimited opportunity to assist pastor. Reply giving full particulars, include photograph, to Ev. Lutheran Church of the Redeemer, Main and Root Sts., Aurora, Illinois.

WANTED: DIRECTOR OF CHRISTIAN EDUCATION

Make application in writing to St. John's Evangelical Lutheran Church, 27 North Wittenberg Avenue, Springfield, Ohio. Stating age, education, experience, marital status, salary range.

VISIT THE BIBLE LANDS

With Dr. Jacob Myers, Professor of Old Testament, Lutheran Theological Seminary, Gettysburg, Penna. July 4th departure for 31 days. Rome * Athens * Egypt * Lebanon * Syria * Jordan * Israel. $1,597. Four European Tours also available. Lutheran Foreign Tours, Horseheads, New York.

AGENTS WANTED

Run a Spare-time Greeting Card and Gift Shop at home. Show friends samples of our wonderful new 1961 All-Occasion Greeting Cards and Gifts. Take their orders and earn up to 100% profit. No experience necessary. Costs nothing to try. Write today for samples on approval. Regal Greetings, Dept. 42, Ferndale, Michigan.

FOR YOUR INFORMATION

AD POLICY

THE LUTHERAN will NOT accept ads urging church organizations to offer items for resale for church profit. Ads seeking individual agents and in which no mention is made of church organizations or church profit are acceptable.

IN CONCLUSION . . . . . .

THESE ARE bad days for people who don't like change. Last week, for instance, a committee was completing a new translation of Luther's Catechism. Soon our children will be studying this revised version.

When we were teen-agers we learned that the eighth commandment means: "We should so fear and love God as not deceitfully to belie, betray, slander, nor raise injurious reports against our neighbor, but apologize for him, speak well of him, and put the most charitable construction on all his actions."

Our children will soon be learning that: "We are to fear and love God so that we do not betray, slander, or lie about our neighbor, but speak well of him, and explain his actions in the kindest way."

Same thing, but easier. "Charitable construction"—which might mean getting a house built free—is now "the kindest way." No one can fail to understand that.

THE CHURCHES have been eager in recent years to get the great Christian writings in simple, direct language. For example, nine years ago the Bible was published in the Revised Standard translation. There was a bit of grumbling about it, but it has been accepted with amazing speed.

Among United Lutheran congregations using the *Service Book and Hymnal* (the Scripture lessons are not in this book), figures reported this month indicate that in 77 per cent of our churches the lessons are read each Sunday from the Revised Standard Version.

And now from England this month comes a new "authorized" translation of the New Testament which goes way beyond the RSV. Ever since William Tyndale's translation in 1526 (he was burned at the stake for publishing it) every English translation of the New Testament intended for use in the churches has been a revision of Tyndale's. Three-fourths of the Tyndale translation was carried over into the King James Version, published in 1611—the Bible which most of us old-timers know best.

(I always keep a battered old copy of Tyndale on my desk, and that's the one I read when I really wish to enjoy the beauty of the English language as it used to be.)

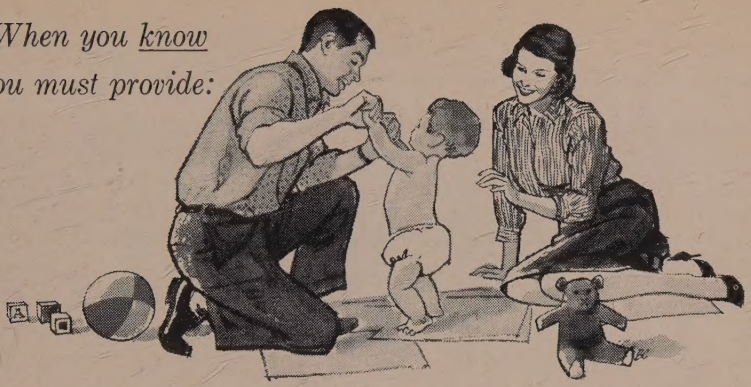
WHEN WORK was begun on the Revised Standard Version, the committee was instructed to revise the King James Version, bring it up to date, correct its errors, but not to make a new translation. This was so there would not be too much shock for people who don't like change in something which is familiar and precious to them.

But the British committee which made the New English Bible (*see examples in* The Lutheran *this week*) was told to make a completely new translation, not to revise Tyndale or King James. This has been done (only the New Testament so far; the Old Testament is due in 1967). The result is so electric and alive as to be breath-taking.

We must have a completely new translation in America some time (not a revision of King James; its day is done). There is a prospect that Roman Catholics will join with Protestants in producing this new American version. But we won't have to cross that bridge until we get to it. It's a long way up the road.

—ELSON RUFF

When you know you must provide:



Suddenly, the problem of your family's future seems to shrink...

When you remember, as a Lutheran you can turn to our Brotherhood Provider Plan

With this plan comes peace of mind from having provided for your family's future. Family protection, education, investment, retirement income—*all* are possible with our Brotherhood Provider Plan. Look at these big advantages: *(Based on age 25. Slightly higher as you grow older.)

- $10,000 of permanent, dividend-paying life insurance.
- If you die at 65, your family actually gets *$16,000, yet you have invested only $7,208.
- If you retire at 65, you can get *$12,059 cash.
- If you are totally disabled before 60, we pay all future premiums.

All this and more for an investment of just $180.20 a year... about 50¢ a day. You would pay more than this for lunch.

Right now, think about your family—your children, your wife—those who look up to you, *depend* on you. It's reassuring to know you can turn to our Lutheran Brotherhood Provider *when you know you must provide.*

Call your Lutheran Brotherhood representative for full details. Join the thousands of Lutherans who enjoy security and peace of mind in the bond of Lutheran Brotherhood.

**Based on current dividend rate which is not guaranteed.*

LUTHERAN BROTHERHOOD

A legal reserve LIFE INSURANCE society • 701 Second Ave. So., Minneapolis 2, Minn.

FREE full-color reproduction (18" x 24") of Martin Luther window. Ideal for framing and display in home or classroom. Mail coupon today.

Mail now for free gift and information

LUTHERAN BROTHERHOOD Dept. I-6
701 Second Avenue South • Minneapolis 2, Minnesota

Name_____

Address_____

City_____ Zone____ State_____

Please furnish me:

☐ details about Brotherhood Provider Life Insurance
☐ free reproduction of Martin Luther window

Four NEW FORTRESS BOOKS

Muhlenberg Press enlarges its series of low-priced hard-bound books dealing with the basic Themes of Christian faith and life

THE LORD'S SUPPER
by THEODORE G. TAPPERT

Outward observances of the Lord's supper have been subject to constant change through the centuries. Inevitable and permissible, these changes do not affect the real meaning of the Sacrament and its significance as a proclamation of the Gospel.

EVERYMAN A PRIEST
by KARL J. HERTZ

Protestants, who believe in approaching God directly without the help of priests, should also feel that each man must act as priest in praying for and serving his neighbor and brother. The author shows that Christ died to free us for this service of love.

FOUR CENTURIES OF THE ENGLISH BIBLE
by JOHN REUMANN

This reviews the development of the many different versions of the Bible in English today from the King James Version to the RSV. The continental background of the English Bible is stressed, particularly the influence of the Protestant Reformation.

$1.00 each

FAITH AND HEALTH
by KRISTOFER HAGEN

What about the miracles of "faith healing"? And the miracles of healing in the New Testament? What can a Christian do to preserve his own health? A medical doctor with wide experience answers these and other pertinent questions.

PREVIOUSLY PUBLISHED:

PRAYER *by Olive Wyon*
MARRIAGE *by Harold Haas*
CONVERSION *by Erik Routley*
BEGINNING AND END OF THE WORLD *by Martin J. Heinecken*

LUTHERAN CHURCH SUPPLY STORES
(United Lutheran Publication House)
order from your nearest branch